QVADRIGA SALVTIS.

1058. h. 26
2

OR THE

Four General Heads

OF

CHRISTIAN

RELIGION SURVEYED,

AND

Powell (T.)

EXPLAINED

1. *First, In Aphorisms or positive Maxims.*
2. *Secondly, Resolved into Questions and Answers.*

WITH

Some few Annotations annexed at the latter end.

Ita doce, ut cùm dicas novè, non dicas nova.
Vincent: Lirinen. Commonitor. cap. 27

LONDON,
Printed by *Sarah Griffin*, for *Philip Chetwind*,
1657.

TO THE

HONORABLE

AND

My worthily honored Lady, the Lady *Eleonor Williams*, of *Gwerneuet*.

IT is the advice of one of the *Greek* Orators, that we should dedicate Temples to the gods, and Books to them that are like them, that is, to persons of Honor and Vertue. *Aristid. Adrian. orat. 8.*

Madam, we build no Temples, but if we can contribute any thing towards the Temple of God to repair the ruins thereof, it is the highest point of our ambition and hopes. This small Treatise which

is designed to that end, you have a double right in.

1. By the general obligation you have upon the Author, whose best of services and endeavours, you may justly lay claim unto, by the constant favours, wherewith you have cherished him (for many years) through all the *sceans* of fortune: when the Countenances of others were shut up and wrapt in clouds and darkness towards him, yours was alwaies open and *serene*; whereby you gave a silent Testimony to his innocency, and raised up his Spirits when they were at their lowest dejection and abatement.

— *Ut sine face dies.*

2. By a particular interest you have in this work, which you (with some of your neerest and deerest *Relations*) have with a propitious hand promoted towards the press, especially the *Counter-part* of it, whereby if our Countrey-men shall reap any benefit (which is my hearty

hearty wiſh) they muſt bleſs God and you for it.

It is my joy, and it will be your *Crown*, that you and your children like that *Elect Lady* (in St. *John*) and her children, do walk in the Truth and perſevere therein, in theſe daies of apoſtaſie: *In this hour of temptation which is come upon all this Kingdom, to try them that dwell therein.* 2 Joh. 1. 4. Rev. 3. 10.

The principles which are here treated of, and upon which, your faith is grounded and your eternal hope is built, have been your ballaſt and anchor-hold, to keep you firm and ſtedfaſt in the day of your temptation, when you were beſet with two contrary winds, one that would have fill'd your ſailes for *Rome*, and the other that would have hurried you a clean contrary way to the other extreme, for ſome Spirits know no mediocrity or moderation. But by the ſtrength of your own judg-

ment and education, and by vertue of these *Catholick* principles of the Christian faith, which you imbibed in your younger years instead of *Romances*, you have been able (through God) to defeat the designs and to withstand the suggestions of those that thought to lead you away captive, as easily as the first *Tempter* did her, that was the first of sex.

O' Πειρα-ζων. Mat. 4. 3.

In the strength of the Lord hold on your course, and finish your race, and hold fast your Crown, that no man take it from you.

Madam, I am infinitely engaged to all the fair *Issue* of your Body, and since I cannot requite their kindness *severally*, I hope it will be some satisfaction of my debt and engagement that I pay this homage to you that are the *Fountain* of them: as in ancient times, men payed certain rites and observances to the springs of those fair streams, which bathed their houses

and

and watered their lands: *magnorum fluminum capita veneramur, &c.* Sen. Ep. 47

Indeed, so strong a pulse of gratitude beats in my breast, that if my power were equal to my will, I would erect a monument of brass to your memory, and unto all those, whose *Heroick* charity durst look (with favour) upon the Lords Ministers in these sad and evil days: when some others (of baser alloy) would shun them, as things *blasted*, and would scarce speak *with them*, much less *for them*, or succor them, in the day of their distress, like that vulgar Herd, in the Poet:

Virtus heroica est eminentia & splendor virtutis, qua hominē supra conditionē humanam elevat, Piccol: de mor: Philosophia.

Which follows fortune, (tis their guise)
And men condemned, allwaies flies.

---Vulgus sequitur fortunā, ut semper, & odit Damnatos. Juv. Sat. 10

But *Madam*, you and *Yours* are acted by *nobler* and more Christian principles than these drossie and earthly things; and I shall sooner meet with them that will envy,

and ſecretly repine at this character, I give you, than ſuch as will ſtudy to deſerve the like; though I ſhall never envy them the praiſe of well-doing, where-ever I ſhall find the leaſt meaſure of deſert.

I do not know, whither *I* may live to finiſh a better *Piece* than this, being long ſince taken away from the book, by ſecular cares and encumbrances, to make up the breaches of a ruinous fortune, ſeldom retiring within my ſelf, and that but by ſnatches and *broken* intervals: I have therefore thought it beſt to record my gratitude upon theſe *leaves* rather than to leave the duty to future contingencies: And inſtead of a richer *monument* which I would erect to your Vertues, I have ſhadowed forth my thoughts by an *Hieroglyphick* or Emblem in the enſuing page, which may chance laſt as long as ſome Tombs of groſſer materials, and ſerve to as good purpoſe.

Forced to be Secular Prieſts.

Now

Now the God of peace who brought a- Heb. 13.
gain from the dead the Lord Jesus, 20, 21.
the great shepherd of the sheep, make you perfect in every good work to do his will: until you have finished your course with joy, and be translated hence full of daies, honour, and contentment.

Madam, this is the hearty wish of him who doth unfeignedly pray for the wellfare and happiness of your whole Family, even

Your Ladyships ever engaged,

Tho. Powell.

I Have delineated this Tree in the precedent page, according to the deſcription of *Benzo* an Italian, who ſpent 14 years in ſurveying the vaſt Continent of *America* and the adjacent Ilands.

It grows in an Iland called *Hierro* or *Ferro*, which is one of the *Canaries*: There is no other Tree in all the Iland beſides, neither any water to refreſh the Inhabitants but what this tree affords, the bowels of the Countrey being *iron*, from whence it hath its name.

It may be a fit Emblem of a charitable perſon in an uncharitable Countrey, and may have other fit and appoſit applications.

It is mentioned by ſundry Geographers and Travellers, as *Hugh Linſchotten*, *Petr: Bertius* in his deſcription of the *Canaries*: Sir *Rich: Hawkins* in his Navigations, and deſcribed by the excellent *Du Bartas*, thus,

In the Ile of Iron, one of those same seven
Whereto our Elders happy* name have given,
The savage people never drink the streams
Of wells and rivers, as in other realms;
Their drink is in the air, the gushing spring
A weeping tree out of it self doth wring:
A tree whose tender-bearded root doth spread
In driest sand; his sweaty leaf doth send
A most sweet liquor: and like as the vine
Untimely cut, weeps at her wound the wine
In pearled drops, incessantly distills
A royal stream, which all their cisterns fills.

* Μακαρονήσοι Insulæ fortunatæ.

A

A PREFACE.

What books are abroad in the world, either of this kind or any other, I am but little acquainted with, of late times; living remote from the Kiriath-Sephers, *the common* Marts, *and Staples of such marchandises; and being rendred both unable to buy and uncapable to employ them.* Josh. 15. 15

Yet my reason tells me, and it is the common voice and vote of divers others as I hear, that Catechising *is a very necessary expedient for the preservation of Christian Religion among us, and the most probable means, if not to*

recover

recover the Diſeaſed from infection, yet to preſerve the Sound from being infected.

The principal way of fortifying againſt falſe Teachers, is to be well grounded in the principles of true teaching, that is, of the doctrine of Chriſt; without which, men are like chaff, without any ſolid grain in them, which are ſoon blown away from the floor of the Church; and toſſed to and fro, with every wind of vain doctrine, like a ſhip without ballaſt or anchor; and like a building, that having no baſis or foundation, is eaſily ſtorm'd down, and demoliſhed.

Sine magno molimine ab area excutitur, quod nullo pondere intra aream tenebatur. Vinc. Lir. c. 25.

Prona ſunt in ruinam quæ ſine fundamentis creverunt. Sen. l. de ira. cap. 16.

And hence it is, that the Maſter-builders of our Sion (who have ſpent much pains in the Pulpit, yet) becauſe they have ſpent ſo little in foundation-work, have found that they did but ædificare in ruinam, and that all their labour was but loſt in building.

The ſmalleſt of Gods creatures do often

often read Lectures unto their Maſter, man: the Piſmire *reads a Lecture of providence and induſtry: and the* Bee *reads a leſſon of wit and ſagacity. For this* wiſe little foul, *when ſhe goes abroad a forraging, and is (perhaps) ſurpriſed with windy-weather; before ſhe adventures back again, ſhe takes up ſome gravel in her fangs, to balance her little body, and then ſhe hoiſes ſail, and ſteers her courſe home-wards, more ſtedily.* Prov. 6. 6. *Apis Sapientiſſima aviculae* Baſil. Hexaem. c. 8. Eccluſ. 11. 12.

——Sæpe lapillos
Ut cymbæ inſtabiles, fluctu jactante, ſaburram
Tollunt, his ſeſe per inania nubila librant. *Virg. l. 4. Georg.*

If men would learn the like providence, before they adventure forth in windy-weather, among the ſtorms and counter-tydes of diſputes and controverſies in the world, as to take in the ballaſt of Catholick *principles which are here treated of, they would certainly hold their road and courſe with more*

safety, and less danger of making shipwrack of Faith and a good Conscience.

They would not fluctuate *like those unstable souls that* Optatus *speaks of,* Lib. contra Donatistas. Inter licet nostrum et non licet vestrum, nutant & remigant populorum animæ. *For let the winds blow, and the waters flow, and the Devil storm never so much, a well-principled Christian knows how to steer his course, and where to rest and cast anchor.*

This is the benefit and advantage of Catechistical *exercises and of building up a Christian* Methodically, *from the foundation upward. Such* Eph. 2. 21. *an Edifice, being* συναρμολογουμένη οἰκοδομὴ, *an harmonious building; the super-structure being cemented to the foundation, and the roof and covering being adapted to the super-structure, and all parts being framed and com-* Rom. 12. 6 *pacted according to the* Rule of Proportion, *is most like to last and bear up, and to prove storm-proof.*

Now the subject matter of Catechi-

sing

ſing (as all know) are the firſt princi-
ples of Chriſtian Religion, which St.
Paul *calls the* Elements, *and the* be-
ginnings of the doctrine of Chriſt.
As there are principles in all Sciences
upon which the whole Art depends, and
upon which it is built as upon a founda-
tion: So in this Architectonical *Sci-*
ence, and the Art of ſaving ſouls, *there*
are certain principles which are of ſuch
moment and conſequence, that he that
hath not theſe, hath nothing; he graſp-
eth a clond, his ſoul is empty, like a
hungry man that dreameth he is
eating, and loe, when he awaketh,
he is empty.

Στοιχεῖα. Heb. 5. 12. Λογὸς τῆς ἀρχῆς τῦ Χειςυ. Heb. 6. 1. *Sermo qui rudes in Chriſto inchoat.* So *Beza* renders it. *Ass artium, & Scientia Scientiarum eſt regimen animarum.* Eſa. 29. 8.

And the principles of this Divine
Art, are theſe four: the Creed, the
Commandments, the Lord Prayer, and
the Sacraments. Theſe are the Ca-
tholick Principles of the Cate-
chiſm (*ſaith reverend* Perkins)
which have been agreed upon, e-
ver ſince the Apoſtles daies, by all
Churches of the World: *Theſe are*
fundatoria Religionis, *the foundati-*

Append: to the Reformed Catholick.

Gul. Paris.

Rev. ons of that City that came down from heaven, which was four square; these are the four Elements that do constitute the Christian Faith; the Vials wherein the vital substance of Religion consisteth. They are (in brief) the ancient Land-Marks that have been settled since the foundation of Christendom, and points that have been generally and universally received, wheresoever Christ had a Church; being Heyr-looms (as it were) and standing implements of the Church from the beginning; and descending down from age to age (indisputably) to the Heirs of salvation.

Κανόνες & Κανόνια.

Hæreditaria signacula, St. Ambrose calls them. l. 3. ad Grat. Imper. Communem Thesaurum & hæreditatem paternam, St. Basil terms them, Ep. 70.

Amidst all the garboils of the Church when it hath been (most) torn with schisms and overgrown with the Tares of Heresie; in those times, when it required some wit to be a Christian, and to continue so, God reserved this seed unto his Church and

people, and preſerved the vitals *of Chriſtianity un-invaded, at leaſt a-mong moſt men, and in moſt parts of the world.*

True it is, that Satans Pioners *have been buſie (in all ages) with theſe foundations, and have turned up eve-ry ſtone in it yet that will not prejudice the univerſality of them, no more than ſome hills and vallies do perjudice the roundneſs of the earthly Globe.*

So that, I may here fitly apply a piece of that Remonſtrance, which the re-nowned Athanaſius *Patriach of* Alex-andria *(together with the Biſhops un-der his Patriarchate) preſented to the Emperour* Jovinian, *being newly ad-vanced to the Empire, to induce him to quit the* Arrian *party and to em-brace the* Orthodox *Faith.*

The Confeſſion of Faith which we preſent unto your Highneſs (moſt ſacred Emperor) is received by all the Churches of God every where, as in *Spain, Britain, France, Italy, Dalmatia, Myſia, Macedonia*

Auguſte Sanctiſſime Theodor. l. 4 Eccl. Hiſt. c. 3.

and all *Greece*: By all the Churches of *Africa*, *Sardinia*, *Cyprus*, *Creet*, *Pamphylia*, *Lycia*, *Isauria*; the Churches of *Egypt*, *Lybia*, *Pontus*, *Cappadocia*, and the neighbouring Regions of all the East, excepting some few of the Arrian faction that do oppugn it, *Non tamen inde præjudicium fieri potest orbi universo:* They are but as the dust of the ballance, and their paucity cannot prejudice the universal consent of the Christian World, as bearing no proportion with it.

I may say the same of these Catholick Principles *that are handled in the ensuing pages: and therefore it is safe yea necessary to embrace,* Quod ab omnibus, quod ubique, & quod semper, &c. *For there is nothing of this nature, that hath such an impress of* Universality, Antiquity *and* Consent *upon it, that is not* Apostolical. *For as the Apostles, in all*

Vinc Lirin. cap. 3.

Quod universa tenet Ecclesia, nec Conciliis institutum, sed semper retentum, non nisi authoritate Apostolica traditum rectissimè creditur. Aug. l. 4. de Bapt.

points

points that they preached, were unius labii, of one lip and language, though their bodies were far a ſunder: ſo were the Churches that were planted by them. They had all the ſame Depoſitum, the ſame Body of Theology, form of Doctrine, and Syſtem of ſaving and neceſſary truths, entruſted to them, which they alſo tranſmitted to the next generation, as faithfull Truſtees and Depoſitaries, from whom they were handed over unto us, under the ſame truſt and obligation of bequeathing them to our poſterity, until Chriſt himſelf cut off the entail. Τὴν παραθήκην 1 Tim. 6. 20.

Let none therefore over-look theſe things, or deſpiſe the day of ſmall things, for by over-looking theſe, we have almoſt loſt our religion: while we wander in vain fantaſies, following after new notions, or new-nothings, Chymical and Chymerical Divinity and ſuch quelques-choſes to pleaſe the faſtidious and irregular appetites of this age, we are bewildred, like Travellers that diſdaigning the beaten Zach. 4. 10. Via trita eſt vita tuta.

We would go to the heavenly Canaan by the Kings high way, and turn neither to the right hand nor to the left. Nnmb. 20. 17.

and obvious road-waies, are alwaies seeking out short cuts and compendious traverses, till they be entangled in some thickets, and can hardly meet with the right way again.

Lucret. Ardua dûm quærunt, amittunt ve. ra viaï.

Non contemnenda sunt parva, sine quibus magna esse non possunt. Hiero. Ep. ad Latam

Wherefore despise not (I say) these small things, without which, none ever came to be great, in solid and saving knowledge.

God hangs great weights upon small wires: *All Religion hangs upon these few plain principles which are* Radical verities, *from whence all others are extracted, as numbers from their rootes, and conclusions from their premisses.*

Principia majora sunt vi quam magnitudine. Arist. de Cœlo, l. 1. c. 5.

When the French *called upon the English (that came to the aid of* Henry *the* 4th.*) to hasten their slow march, one of the English Commanders replyed:* With this march, our Fore-

Sir, Ro. Williams his Commentaries.

fathers

fathers did once over-run all France: *we may say in like manner, that how meanly soever some may deem of these things, we know that by these waies and means the Gospel marched over the World, the Primitive Christians won the field, subdued whole Kingdoms unto Christ, and at last, won heaven for themselves.*

By this means the Protestants got ground of the Papists, as the Pope himself once did complain; and divers *Romanists have confessed that the Protestants never used a more mischievous engine against* Rome *than* Catechising; *And thereupon they fell to counter-work them by the same way, and fram'd Catechisms of several sorts; And surely if ever they get back of us that ground which they have lost, it will be (as a* Reverend *man hath long since premonished) by this way, by their more exact care in requiring of this duty from the Parochial Ministers.*

Pius the 4th. in his Bull *de motu proprio*, perfixed to the *Trent*-Catechism

* Dr. *Gropper. Stapleton. Lud. Carbo.*

Mr. *Rich. Greenham*, above 50. years agone.

I will preface no farther in this business,

ſineſs, but advertiſe the Chriſtian Reader *that this* Synopſis *was intended for an explanation of the Church-Catechiſm, and (indeed) to ſucceed it in the order and method of teaching: for this preſuppoſeth the learning of the other, and the having it by heart before hand, as the* γαλακτώδης εἰσαγωγὴ, *the* milky way, *which all Children ſhould firſt tread in, and learn to* order *their ſteps by.*

Cyrill. Catech. 4.

Ediſcebant pueri 12. Tabb. leges, ut Carmen neceſſarium. M. Tull. l. 2. de Ll.

The Romans cauſed their Youth to learn the Laws of the 12. *Tables by rote; and why ſhould not Chriſtian Children learn that more excellent Law of the* Two Tables *and the other Heads of* Chriſtian Love *in their tender years, when the memory is moſt* receptive *of good impreſſions, & moſt* retentive *of what is committed to it? This (indeed) is fitted and ſet to the* elevation *of mens capacities at* 12. *and* 13. *years of age, when it begins to be day-breaks in their underſtandings in matters of this nature.*

A year or two will not ſerve to be

Diſ-

Discipulus Catechismi, *under the discipline of the* Catechist: *This foundation-work will require more time & pains than so: Let none make too much haste out of this lower form, till* Christ be formed *in him, and until these* prima fidei lineamenta, *the first lines and traces of Christs face, be drawn upon the Tablet of his mind.*

Debile fundamentum fallit opus. Cypr. præfat ad opuscula.

The variety and multiplicity of Catechisms which I hear to be abroad, hath kept this (a while) under my wing: But at last I adventured it abroad, because I understand, there are but few of those fram'd according to the Scheme *of the* Church-Catechism; *and another motive of the publication was, the Counsel of a pious and learned Father of the Church, which was, that men should publish* various *Tracts touching one and the same subject, that the same thing coming forth in* various *dresses, into mens hands, they might be reduced to read and affect them, one way or other.*

Utile est plures à pluribus fieri tractatus, diverso stylo, non diversâ fide, etiam de Quæstionibus iisdem, ut ad plurimos res ipsa proveniat; ad alios sic, ad alios autem sic. Aug. de Trint. cap. 3.

For

For sometimes the person of an Author (being familiarly known unto us) invites us to read: sometimes a singular method, and sometimes neatness and elegancy of style, prefers a Book to the Readers acceptance.

If any of these circumstances shall befriend this small piece, and procure it a favourable aspect from the Christian perusser, I may hope of some good may be done by it. And God give a blessing to it, according to the sincerity of my intentions therein.

And thine eares shall hear a word behind thee, saying: This is the way, walk ye in it, when ye turn to the right hand, and when ye turn unto the left. Isa. 30.21.

Young

YOung man, if thou wouldſt Chriſtian be
In truth, and in reality;
Four things imprint upon thy mind
Whil'ſt it is tender (yet) and kind.

1. *Firſt learn the* Creed, *that golden Key*
Of true Belief, which lets in day.

2. *The* Precepts *next muſt be thy Lore*
To guide thee ſafe from ſhore to ſhore,
'Midſt rocks of Vices, and the Sands
Which threat thy Veſſel on all hands.

3. *Then that moſt holy* Prayer *take,*
Which for thy uſe thy Lord did make
To teach thee to ſend fit deſires,
Leſt thou offend with fooliſh fires.

4. *The* Sacraments *in the laſt place*
With bended knees and heart embrace,
The Seals of thy Redemption, and
Thy title to the Holy-Land:
Make uſe of theſe, if thou would'ſt fain
That life which knows no Death obtain.

(1) Orat: Dom: (2) Symbolum. (3) Decalogus. (4) Sacramenta.

BIs tria (1) sunt Oranda tibi, Credendaque, (2) bis sex:
Quæ (3) Peragenda, decem:
(4) Participanda, duo.

OF

OF THE CREED.

I.

How many parts there be of Christian Religion.

THere are four general parts of Christian Religion, which are universally received and embraced of the whole Church of God throughout the World, and do virtually contain the whole *Body* of Divinity: namely, The Creed; the Commandments; the Lords Prayer; and the Sacraments.

In his capitibus Catecheticis universæ Scripturæ pomaria, seu potius Latifundia continentur. Alsted Th. Catechet. c. 1.

II.

The prominency and excellency of man above other creatures.

AS man was made after a different manner from other sublunary Creatures: so he was designed for a different end

(a) God made him lower than the Angels in this life. Psal. 8. 5.

end (a), to wit, eternal happiness after this life: For the attainment whereof, God hath shewed him what to do (b), prescribed the means thereunto conducing, if he make use of them.

But he shall be made equal to the Angels hereafter. Luk. 20. 36.

(b) Deut. 10. 12. Micah 6. 8.

III.

St. Paul doth reduce all to these two heads faith and Love. 2 Tim. 1. 13

THe means that God appointed unto man for to arrive at happiness, are chiefly these two. 1. To believe rightly in God. 2. To walk uprightly before him; that is, according to his Will and Command, revealed in his Word; This is the whole duty of man.

IV.

Perfectus Scripturæ Canon, ad omnia, satis superque sufficit. Vinc. Lirin. cap. 2.

THe Word wherein God declared his Will, is the Scripture, which is the Authentick Rule of Faith and Manners; Life & Belief; containing all points of necessary and saving truths to make the man of God perfect, and to carry him on to his designed end of happiness and glory.

V.

V.

What the chief points of faith & right belief are

ALl the chief points of Faith and right Belief, and which are necessary of all men to be received (to whom they are propounded) are summed up in those 12 points or Articles that are contained in the Apostles Creed: Which Creed is the Key to all other doctrinal points of Religion.

VI.

How the Patriarchs and servants of God of old time did believe, before this Creed was framed

THe *Patriarchs* and Servants of God in old time, were saved by the faith contained in this Creed: every Article thereof being revealed unto them, and to be found (dispersedly) in the writings of *Moses* (*a*) and the Prophets: For as there was but one (*b*) Church from the beginning of the World: so there was but one (*c*) faith, which is common to us and them, and to all that shall come after us.

The Patriarchs Creed, see the Annotations annexed.

Rom. 4. Tit. 1.3.

(*a*) Act. 26 22.

(*b*) Cant. 6.9. Eph. 4.4,5. (*c*) Tit. 1.3.

VII.

What those 12 Articles do contain or concern.

OF those twelve Articles, some do concern God the Father, as the first Article:

The distribution of the Creed into 4. parts.

ticle: some concern God the Son, as the six Articles immediately following; and some do concern God the Holy Ghost, as the eighth Article. The four last, do set forth the state of the Church, both in this World and in the next.

VIII.

The Descent into Hell.

THe Article of Christ's *descent into Hell* may safely be understood and believed, either of these two waies.

Dr. *Hammond*'s Practical Catechism, 2d. edition page 236.

1. That the soul of Christ descended (locally) among the Infernal Spirits; not to suffer, but to manifest the power of his Godhead: which is the interpretation of the Fathers, and divers eminent Writers * of later age.

* Dr. *Latimer.* Dr. *Nowel.* Dr. *Babington.* Dr. *Bilson.* Dr. *Crachanthorp* in his defence of the Church of *England* ——*C.* 39.

2. By descending into Hell, no more is to be understood than that Christ descended into the state of the Dead, and was (there) continued for the space of three daies; which is more generally received of the later Writers.

IX.

IX.

The meaning of the Article, I believe the Holy (Catholick C

TO believe the *Holy Catholick Church*, is to believe that among all the *Tribes* (*a*) and Nations of the World, God hath some chosen servants & a peculiar people, whom he hath taken (*b*) out for his name; sanctified with his Spirit (*c*); called unto the state of grace (*d*); and ordained unto eternal Glory.

(*a*) Rev. 5 20.
(*b*) Act. 15 14.
(*c*) Act. 20 32. Rom. 15. 16
(*d*) Rom. 8 28.

X.

Wt is understood in the same Article by the Commun of Saints.

TO believe the *Communion of Saints*, is to believe that the Saints and Servants of God are knit (by an invisible tye of faith and love) to Christ their head (*a*); and to each other, by common participation, and mutual communication of all good things, both spiritual and temporal, as if they were but one body, and were acted by one soul and the same spirit (*b*).

(*a*) Col. 2. 19. 1 Joh. 1. 3. Ἐν σῶμα, ἓν πνεῦμα. Eph. 4. 4.
(*b*) Phil. 2. 12.

XI.

The meaning of this Article I believe the forgiveness of (sins

TO believe *forgiveness of sins*, is to believe that God doth freely pardon sin to penitent (*a*) sinners, thtough faith in Christ (*b*), without any other merit or satis-

(*a*) Luk. 24 47. Act. 2. 38.
(*b*) Rom. 3. 24, 25, 26.

satisfaction; And that he hath given power to his Church (*d*) to declare and pronounce this pardon (in his name) upon just and lawfull occasions.

(*d*) Mar. 18 18. Joh. 20. 25

That there are some other Creeds besides that of the Apostles viz. the Nicene & that of Athanasius.

XII.

Symbolum patrum est tantum declarativum symboli Apostolici, sic propter hæreticos exigente necessitate. Aquin: Sum: p. 2. q. 1.

THe *Nicene* Creed and the Creed of *Athanasius*, are but Paraphrases and Explanations of the Apostles Creed, upon occasion of Heresies that sprung up in the Church (about those times) touching the holy Trinity and the Incarnation of Christ: But they contain nothing material or substantial, that is not couched in the short symbol of the Apostles.

The use of Gloria patri

XIII.

The *Doxology*, a little Creed.

As the word shibboleth distinguished the *Ephraimites* from the *Gileadites*, Jud. 12. 6.

THat little Hymn of glory, called *Gloria Patri*, &c. is (as it were) a little Creed, and an Abridgement of the Apostolical; brought into the Church about the time that *Arrianism* prevailed, for to be a badge to distinguish the Orthodox Believers from the Heterodox or mis-believers: For by giving glory to God in this form, they confessed the Trinity in Unity, which the *Arrians* opposed.

A

PRAYER.

BLeſſed be thy holy name, O Lord, for all the holy Scripture which thou haſt given us, *for a light unto our feet* (a) *and a lantern unto our paths*: And particularly for that part of it, which thy holy Apoſtles have delivered for a Summary of Faith, and a Rule of right belief; to teach us, to *know thee the onely true God*, (b) *and Jeſus Chriſt* (b) *whom thou haſt ſent*. Lord ſtrengthen and confirm this faith in us more and more, that we being built upon the *Rock* (c), and the firm foundation of the Prophets (d) and Apoſtles, may ſtand up ſtedfaſt, unſhaken and unmovable, againſt all the temptations of Satan; both againſt the ſtrong blaſts of perſecution, when any ſhall ariſe; and againſt the breath of ſeducers, which do daily lie in wait to deceive, and to beguile unſtable ſouls.

(a) Pſa. 119 105.

(b) Joh. 17 3.

(c) 1 Cor. 10 4.

(d) Eph. 2. 19.

That ſo holding faſt *this* (f) *pledge*, which was once delivered unto the Saints, we may (at laſt) obtain the *end* (g) *of our* (g) 1 Pet. 1 9

(f) 1 Tim. 6 20.

faith, even the ſalvation of our ſouls,
(*b*) Heb. 12. 2. through him, *who is the Author* (*b*) *and finiſher of our faith*, Jeſus Chriſt the Righteous.

Unto whom, with the Father and the bleſſed Spirit, all glory be rendred, by all the Church, as in the beginning, ſo now, and to all ages of the World, Amen.

OF

OF THE COMMANDMENTS.

The 2d. General part of Xtian Religion is

I.

THe second general Head of Christian Religion are the *Commandments*, which are the *Breviate* of the Law Moral, and of all the practical duties of humane life: It is the Rule of our obedience, the *Tree* (*a*) *of knowledge of good and evil*, shewing what is good (*b*) and what is bad, what is to be followed, and (*c*) what to be eschewed.

Decalogus est Symbolum Agendorum. Dr. *Davenant Adhort: ad pacem cap.* 7.

(*a*) Gen. 2 17.

(*b*) Deut. 30. 15. (*c*) Rom. 3. 20.

That Xt. did not

II.

abolish those Commandm

OUr Saviour Christ did not abolish the Ten Commandments, for it is a law founded in Nature (*a*), and natural equity, and therefore is unmovable and unchangable. It is the eternal Rule of

Τὸ φυσικὸν, ἀκίνητον. *Arist. Eth. l.* 5. *c.* 7.

(*a*) Rom. 2 14, 15.

Justice to all persons, to the end of the World: for the *Gospel* doth not exempt any persons from natural or moral obligations, at any time.

III.

Wherein Christian liberty doth consist.

(a) Mat. 23. 4.

(b) Mar. 5. 18. & 19. 17. Rom. 3. 31.

(c) Deut. 27. 26.

(d) Gal. 3. 13.

CHrist freed us from the *Ceremonial* Law (which was grown to be (*a*) unsupportable) but not from the law of good manners (*b*), which was promulgated upon *Mount Sinai*: He hath freed us also from the rigor and punctuality of this Law, but not from the regiment of it. And lastly he hath freed us from the curse (*c*) of this law, or the curse annexed to the breach of it, when he was himself made a curse, by suffering an accursed death for our sins (*d*).

IV.

The moral law, a perfect law for parts & degrees.

(a) Rom. 7. 12.

(b) Psa. 19. 7.

(c) Rom. 7. 14.

(d) Exod. 20. 17.

THis Law called Moral, is a holy (*a*) and perfect (*b*) Law, having a spiritual (*c*) as well as a literal sense: being made to regulate the whole man, both outwardly in his members, and inwardly for the thoughts and intentions of the heart (*d*).

Christ

Christ did fullfill this Law by doing it, not by filling up the vacuities of it: for there was no defect or imperfection in it (e).

(e) Psa. 119 96.

V.

GOd summed all moral duties in ten generall Precepts, or *Ten* (a) *Words* as *Moses* calls them.

Our Saviour Christ reduced these ten into two, and St. *Paul* into one, even *Love*: Love (c) is the fullfilling of the Law, and the end and complement (d) of it: that is, Love towards God, and Love towards our Neighbour; this is the total sum of the Moral Law.

In the original it is in the abstract, viz: (a) עשרת הדברים (i.e.) *Decas verborum.* Deu: 10 4. (b) Mat. 22.40. (c) Rom. 13.10. (d) Joh. 14

VI.

THough the Law be so nice and exact (a) in it self that we cannot perform it so fully as we ought, or as it requires (b), nevertheless we may (Gods grace assisting us) perform it so far as to find a gracious acceptance with him, through Christ (c): The doing the uttermost of what we can (d), and the bewailing of what we cannot do, is all that the mercifull God requires at our hands in this point.

How far the Law may be performed by us. (a) Deut. 6.5. Mat. 22.37 (b) Rom. 3 20. (c) Gen. 4. 7.

(d) 2 Chron. 30. 18. 19.

VII

This law of the two Tables surpasseth all the laws of the 12. Tables among the Romans.

THe precepts of the first Table do contain the duty of man towards God, being given to direct him in the service of his Maker, and in performing both the internal (*a*) and external worship that is due unto him: For he that made both soul and body, expects the service of both, and to be glorified in both (*b*).

(*a*) Psa. 59 6.

Rom. 12. 1. (*b*) 1 Cor. 6. 20.

VIII

THe precepts of the second Table do contain the duty of man towards his Neighbour, obliging him to love him (*a*) as himself, as his fellow-creature (*b*), hewn out of the same (*c*) rock, made by the same hand, and bearing the same stamp impress and superscription with him, even the (*d*) image of him that made both the one and the other.

(*a*) Lev. 19 18. Mat. 22. 39

(*b*) Gal. 6. 10.

(*c*) Act. 17 26.

Isa. 58. 7.

(*d*) 1 Cor. 11 7.

Jam. 3. 9.

Exemplumque Dei quisque est sub imagine parvâ. Manil:

IX

THe Commandements are but few in number, and short in words, but they contain

contain much in a little: For where any particular Virtue is commanded, all Virtues of the same kind are (under that name) commanded: And where any Vice is forbidden, all Vices of that race and kind are forbidden likewise.

Praecepta sunt angusta, & augusta. Zanch: in Decalog:

WHere any Virtue is commanded, there the opposite Vice is forbidden: and where any Vice is forbidden, the opposite Virtue or duty is commanded, by the Rule of Contraries. As where stealing is forbidden, there honest labour frugality and industry in our calling is (implicitly) commanded, that men need not be forced to steal.

He that commanded us to hate the evill, did command us to love the good. Amos 5.15 Isa. 1.16,17.

WHere any duty is commanded, there all lawfull means conducing to that duty are (tacitly) commanded: And where any vice is forbidden, there all the means and occasions (*a*), as also the allurements and provocations that do any way tend or induce thereunto, are likewise forbidden.

Qui destinat ad finem, destinat ad media. Arist: 2. Phys:

(*a*) Mat. 5. 21, 28.

1 Joh. 3. 15. These ampliations and extensions of general precepts in the Law, are virtually inherent in them; and so by easie natural Logick, and by a free and unforced inference, are deducible from thence; whereof *Alsted* in his *Theologia Catechetica*, *Zanchius* upon the *Decalogue*, *Perkins* in his *Armilla aurea*, and divers other Commentators on the Moral Law have treated.

THE

THE PRAYER.

(a) Exod. 15.11. (b) Lev. 10 3. (c) Deut. 10 12. (d) Micah. 6.8. (e) Pſa. 119 7. (f) Pſa. 119. 18. (g) 2 Cor. 3.3. (h) Jam. 1 22.

MOſt holy God, who art *glorious* (a) *in holineſs*, and *who wilt be ſanctified* (b) *in all that come nigh unto thee*: Thou haſt been graciouſly pleaſed to declare thy will unto us, and to ſhew how thou would-eſt be ſerved and obeyed (c), and what thou (d) requireſt of us, while we dwell in Tabernacles of fleſh.

Thou haſt given us a holy and a perfect (e) Law to be the Rule of our obedience, and the ſquare of all our actions; *Lord open our eyes, that we may ſee the wonderous* (f) *things of this Law*, ſee the fullneſs, and purity, and perfection of it.

Write it (we pray thee) in the *Tables* (g) *of our Hearts*, that we may ſee it there, and do it; and aſſiſt us with thy good Spirit, that we may embrace and follow every virtue that is there commanded, and ſhun every vice that is forbidden, and ſtudy to be doers of the word, and not hearers onely, deceiving our own ſouls (h).

And

And though we are not able (through our natural depravedneſs and corruption) to perform thy Law and Commandments ſo exactly as we ſhould, yet O Lord our God, we beſeech thee to accept of our ſincere indeavours, who knoweſt our weakneſſes and diſabilities, *knoweſt what is in man*, and *whereof he is made* (*i*), and doſt often accept of the will for the deed, even ſo accept of our imperfect obedience, for his ſake, who hath fullfilled all righteouſneſs, and accompliſhed thy will in all points, even Jeſus Chriſt, our onely Mediator and Redeemer.

(*i*) Pſa. 103 14.

OF

OF THE LORDS PRAYER.

I.

What is the use of Prayer.

THere is none in this World that is so full and self-sufficient, but doth want something, and must seek out of himself for a supply of that want: Nature (a) dictates and suggests, that prayer and supplication is an effectual means to obtain this supply; And that humble address must be made to him that hath all, and wants nothing (b).

Deo nihil deest, He is self-sufficient and all-sufficient.

——*Ipse suis pollens opibus*:---(a) Jonah 1.5,6. Act. 10 2. (b) 2 Cor. 3.5.

II.

Why we must pray.

THough God be rich (a) in mercy towards all, and knows all our wants better than our selves, yet he expects to be asked before he gives (b): He requires us

(a) Eph. 2.4. (b) Mat. 6. 5. 21. 22. Psal. 50. 15. Phil. 4. 2.

to acknowledge our (c) wants and weakneſſes, and to lift up a prayer in faith, and then he will meet our deſires, if they be juſt (d) and convenient.

(c) Jam. 1. 6.
(d) Jam. 4. 3. Job 35. 13.

III.

MOſt men are ignorant (a) in the duty of prayer, and know not how to pray as they ought (b), or to pray according to Gods will (c); Therefore our Saviour Chriſt (at the requeſt of his Diſciples) did prick down a leſſon for that purpoſe, as St. *John* had done for his Diſciples (d): He gave them a prayer which they might uſe without fear of offending, by preſenting unfit or unlawfull deſires.

How we muſt pray.
(a) Job 37 19.
(b) Rom. 8. 26.
(c) 1 Joh. 5 14.
(d) Luk. 11 1, 2.

IV.

THat form of words delivered by Chriſt in the ſixt of *Matthew* and the eleventh of *Luke*, is not onely a pattern to pray by, but alſo a formal prayer, and a full comprehenſive one; being an Inventary of all our wants, and ſuiting with all perſons, times and occaſions.

See the notes annexed, upon this Head.

V.

AS it is a prayer of it self: so it is the law and line of all our prayers: The Rule and Directory for compoſing of all prayers that ſuit with mens particular occaſions; And the ſtandard whereby thoſe prayers are to be examined, whether they be made according to the pattern ſhewed in the Mount *.

* The Mountain whereon Chriſt preached his firſt Sermon, and delivered this prayer. Mat. 5. 1.

VI.

The pre-eminence of the Lords prayer.

THe Lords prayer muſt (in all reaſon) be eſteemed above the beſt of humane compoſitions.

Oratio Dominica eſt orationum domina.

1. By reaſon of the excellency of the Author, who was the *Wiſdom* (*a*) of his Father: and in whom were hid all the treaſures (*b*) of wiſdom and knowledge; and unto whom the *Spirit was not given by meaſure* (*c*).

(*a*) 1 Cor. 1 24.

(*b*) Col. 2. 3.

(*c*) Joh. 3. 34.

2. For the acceptableneſs thereof with God: for when we ſupplicate the Father, not onely in his ſons name (*d*), but alſo in his ſons words, we may (with good reaſon) ſuppoſe, that our requeſts will

(*d*) Joh. 16 23.

be

be the ſooner heard, and return with better ſucceſs.

VII.

YEt, neither the eminency of the compoſer, nor the art of the compoſition, do recommend a prayer ſo much, as true faith (*a*), and fervent affection (*b*), as alſo humility (*c*), and due reverence (*d*); which are neceſſary diſpoſitions and qualifications in any perſon that ſhall ſend up this prayer, or any other.

The beſt qualifications of prayer.

(*a*) Mat. 21 22. Ja. 1. 6.

(*b*) Ja. 5. 15, 16.

(*c*) Luk. 18 13.

(*d*) Eccleſ. 5. 1. Epheſ. 3. 14.

VIII.

A prayer compoſed by another (whither read or repeated by heart) is as uſefull and prevalent as any made by our ſelves, if devotion be in the heart. And the ſame prayer may be often uſed (*as* (*a*) *Chriſt did*) if the ſame grace be ſtill wanting: *God is not delighted with varying of phraſes, or ſuits of ſeveral dreſſes.*

And Jeſus left them, and went again, and prayed the third time ſaying the ſame words. Mat. 26. 44. Mar. 14. 43.

(*a*) Mat. 26. 44.

IX.

IN the Lords Prayer we are taught to ſay, *our Father*: In the Creed to ſay,

Pacis Doctor, & unitatis magister noluit sigillatim precem fieri. Cypr: de Orat. Dom:

(*a*) Habb. 2. 4.

(*b*) 1 Tim. 2. 1. Jam. 5. 16.

I believe, &c. To instruct us that every man must believe for himself, being to be saved by his own (*a*) faith: But we must pray for others (*b*) as well as our selves: for *as charity begins at home but doth not end there*: so doth prayer; though it hath one foot in the center of a man's self, the other foot doth fetch a compass about the World.

X.

THe Lords Prayer doth consist of six Petitions, equally divided between God and man: Whereof,

Tres petitiones dei gloria destinatæ sunt tres reliquæ nostri curam gerunt. Calv: l. 3. Inst: c. 20.

The three first { 1. Hallowed be thy name, 2. Thy kingdom come, 3. Thy will be done, } Do concern

The other three { 1. Give us this day, &c. 2. Forgive us our Trespasses. 3. Lead us not into, &c. } Do concern man.

XI.

Of unpremeditated prayer.

TO pray in some language, not understood by the Congregation, is unlawfull, because it is unfruitfull to edification

fication (a). To pray with an unprepared heart, and unpremeditated words, delivering rude and crude and undigested thoughts, doth not consist with that (b) reverence that is due to the Majesty of God, when we make our addresses unto him.

(a) 1 Cor. 14. 14, 15, 16
(b) Eccle. 5. 2.

XII.

HE that *composed* this prayer did also *impose* it, and command it to be used, and therefore it is not warrantable to lay it quite aside, though we be qualified to make prayers of our own: for as this doth not exclude other prayers; so neither must other prayers exclude this. But it may be used either at the beginning of our devotion, or at the close of it, as the antient Church indifferently used it.

THE PRAYER.

MOst glorious Lord God, whose Essence is infinite, and whose Majesty is incomprehensible, *how little do we know of thee* (a), at this distance from thee? *we cannot order our speech unto thee by reason of*

(a) Job 37. 19.

darkneſs; we are weak and feeble creatures, full of wants; and we are vain things full of vain imaginations and fond deſires, and therefore are often fruſtrated in our requeſts unto thee, and expectations from thee; *we* (*b*) *ask and have not, becauſe we ask amiſs*, our very prayers being often offenſive, becauſe they are mingled with folly and vanity.

(*b*) Jam. 4. 3. Job 35. 13.

Thou haſt therefore (in great mercy and kindneſs towards thy ſervants) given us a form of wholſome words, to direct us how to ſpeak unto thee, to teach us what is neceſſary for us to ask, and fit for thee to grant.

Gracious Lord, as thou haſt *put thy words* (*c*) *into our mouths*: ſo put thy Spirit into our hearts, that we may pray in the power and demonſtration of the Spirit, that we may lift up clean hands and pure hearts unto thee, and put on reverence and godly fear in all our approaches unto thee, ſupported with this aſſurance, *that thou art our father, though we be not worthy to be called thy ſons* (*d*), and that we have an *Advocate with the father* (*e*), who hath taught us to pray, and ſay, our Father, &c.

(*c*) Iſa. 51. 16.

(*d*) Luk. 15. 18.

(*e*) 1 Joh. 2. 1

OF

OF THE SACRAMENTS.

I.

The ends and use of the Sacraments

THe New Testament Sacraments, are certain visible signs and seals, ordained by our Saviour Christ, relating to some invisible grace, & goodness represented by them, and conveighed in them to the meet and worthy Partakers.

Sacramenta sunt signa signantia, & obsignantia.

II.

THe Sacraments are ordained or instituted in corporeal and visible elements or symbols, in regard or consideration of man's weakness and frailty, whose understanding must be instructed in heavenly mysteries; and whose affections must be excited or stirred up to religious duties, by the help of visible forms, representations and objects.

The eye doth better instruct than the ear: Ἡ ἀκοὴ ἀμαθεστέρα τῆς ὄψεως,

III.

The virtue and efficacy of the Sacraments.

THe Sacraments do not work grace of themselves, by some inherent vertue in them: But in regard of the strict (a) union and relation between the sign and the thing signified, and the spirit and power of Christ concurring (b) with his own Ordinances (who doth not delude men with mock-shews) much benefit is derived in them and by them; where the partakers do not put a bar or obstacle by their own unworthiness.

(a) 2 Cor. 10.16. (b) Mat. 28. 20.

IV.

THere are but two Sacraments that are properly so called, and which are necessary (for all persons) unto salvation; namely (a) Baptism and the Lords Supper (b): Whereof the one, is a Sacrament of our initiation or entrance into the visible Church; The other, of our continuation in it.

Illud, est nasci de spiritu; hoc, autem pasci. Aug: de verb: Apostoli. Serm: 11.

(a) Matth. 28. 19. (b) Matth. 26. 26, 27.

V.

V.

THe Word and Sacraments are essential characters of Gods Church, or tokens to know it by: where these are rightly dispensed, there is a true Church (a); and where these are wanting, though there may be a convention or assembly of men, yet it is not (properly) a Church of God.

Faciunt favos vespæ; faciunt Ecclesias & Marcionitæ. Tert: adv: Marc:

(a) Mat. 18. 20. Mat. 28. 19. Act. 2. 42.

VI.

BAptism is not onely a sign of the new Covenant (a), made in Christ, or a distinguishing ordinance between believers and unbelievers: But also a (b) seal to ratifie confign and make over (as it were under seal) the promises of God made in Christ, unto every true Believer.

Circumcision was a sign of the old Covenant, and Baptism cometh in the room of that.

Co. 2. 11, 12. (a) Gen. 17. 11. Rom. 4. 11. Act. 2. 38. 22. 16.

VII.

THe sleighting or neglecting of the Baptism of water, where it may be had, or any other Ordinance of Divine where it may be had.

The danger of sleighting baptism.

See the Annotat: (a) Luk. 7. 30. (b) Exod. 4. 24. (c) Gen. 17 12.

institution, is a soul-endangering sin, and imports a contempt of the Author, and a rejecting of the counsel of God (a). Gods anger was highly incensed against *Moses* (b) for not Circumcising his child in due time, according to the command (c).

VII.

That young children are capable of baptism.

Infants to be Baptized. See more in the notes. (a) Gen. 17 12. (b) 1 Cor. 7 14. Rom. 11. 16.

THe young children of believing Parents are capable of Baptism, as the children (a) of the Israelites (being but eight daies old) were of Circumcision. And where but one of the Parents is a believer, the children are admitted unto those favours and privileges of the Church that do belong unto that Parent as a believer (b).

IX.

Wherefore the Lords Supper was instituted.

THe Lords Supper was instituted by Christ, not onely for a memorial of his death (a), but also for a means of applying his merits to the partakers (b); for the increasing of love and amity among the faithfull; and for the strengthening and improving of their faith and love towards God, by these

Verbum est fundamentum fidei; Sacramenta sunt firmamenta

(a) Luk. 22. 19. 1 Cor. 11. (b) 1 Cor. 10. 16.

out-

outward tokens, and pledges of his love to them (c).

(c) 1 Joh. 4. 11.

X.

FOr the due receiving of this Sacrament, it is neceſſary that a man (a) examine himſelf, but not ſo expedient that he ſhould examine others, whether they be worthy or unworthy. No man is partaker of another mans ſins, except he be acceſſary thereunto, either by counſel (b), or conſent (c), or approbation, or ſome ſuch way.

(a) 1 Cor. 11. 26.

Qui indignè manducat, ſibi judicium manducat, non tibi. Aug.

(b) 1 Sam. 12. 9. (c) Act. 8. 1. Act. 26. 10.

XI.

THe frequent uſe of the Lords Supper (in due manner) beſides other benefits, ſerves much to the advancement of piety and a holy life: For thereby we are called to a re-inforcing of our watch; to deſcend to that moſt uſefull and neceſſary duty of ſelf-examination (a), or ſearching our own (b) boſoms, to purge out (c) the old leaven and all impurity that is there contracted: and laſtly to a renewing of our vows and promiſes (made in baptiſm) of ſerving God, with more circumſpection and vigilance,

(a) 1 Cor. 11 28. (b) Pſa. 77. 6. (c) 1 Cor. 5. 6.

XII.

XII.

They are not to continue for some certain time only, but for ever.

Sacraments of perpetual use to the faithfull.

(a) 1 Cor. 11. 26.

(b) Phil. 3. 12. Rom. 7. 24.

THe Sacraments are not temporary Rites, but ſtanding appointments in the Kingdom of Chriſt, and of perpetual uſe in his Church, until his ſecond coming (a). None can arrive at ſuch (b) perfection in this life, as to be above Ordinances, or not to ſtand in need of them, for the uſes before mentioned; for which purpoſes all ſober and humble Chriſtians, have found them uſefull, and efficacious.

XIII.

The lawfull Administrators & Dispensers of the Sacraments

ONely thoſe that are lawfully called to Eccleſiaſtical Miniſteries, are (a) lawfully Adminiſtrators of the Sacraments; They are *the Keepers of the Seals*, and are entruſted to apply and diſpenſe them to ſuch perſons as deſire them, and are meetly qualified for them. and none other.

(a) Mat. 28. 19, 20.

THE

THE PRAYER.

BLeſſed Lord, thou haſt been gracious unto thy people, and wonderfull in all thy doings towards the children of men: Thou haſt been pleaſed (ſince thou haſt created us for thy ſelf) to guide our ſteps unto thee, and to ſet us in the paths that lead unto everlaſting life, By teaching us to believe (*a*) rightly in thee; to walk (*b*) uprightly before thee; and in all our Addreſſes (*c*), to ſpeak adviſedly and diſcreetly unto thee.

(*a*) In the Creed.
(*b*) In the Command:
(*c*) In the Lords Prayer.

And thou haſt been farther pleaſed to afford thy ſervants ſuitable and convenient helps for the performance of thoſe Duties thou haſt enjoyned them, even thy holy Sacraments; which thou haſt ordained to nouriſh and ſtrengthen our faith in thee; to enflame our love towards thee, and to embolden our addreſſes unto thee, by aſſuring and ſealing (*d*) unto us all the gracious promiſes that thou haſt made unto thy Church, in thy beloved Son.

(*d*) Rom. 4 11.

Lord

Lord teach us to uſe theſe helps and means diſcreetly, reverently and thankfully, as *thine own holy inſtitutions*; Continue them ſtill unto us, and let thy holy Spirit be ever preſent with them, that they may be inſtrumental and effectual to thoſe ends and purpoſes for which thou haſt ordained them.

Lord hear thou in heaven thy dwelling place, and have mercy, and pardon the ſins of this moſt ſinfull Nation; Heal all our rents and breaches: Thou whoſe name is, *the Repairer* (e) *of the breaches and the Reſtorer of the paths to dwell in, let this ruin* (f) *be under thy hand, and be thou a Healer.*

(e) Iſa. 58. 12.

(f) Iſa. 3. 6, 7.

Say unto this Nation, as thou didſt (once) to thy antient people (g): *I will bring it health and cure, and I will cure them, and reveal unto them the abundance of peace and truth.*

(g) Jer. 33. 6.

Grant this for thy mercies ſake, and make haſte to help, O Lord God of our Salvation.

How long O Lord! at length repent,
And of our miſeries relent:
Thine earely mercy ſhew.
That we may unknown comforts taſt,
And for long daies of ſorrow paſt,
As long of joy beſtow.

Pſal. 90.

THE

The preceding Aphoriſms reſolved into Queſtions and Anſwers; for the better fixing of them in the memory, and a farther illuſtration of them to weaker underſtandings.

THis ſhort *Abſtract* is fram'd and contrived firſt, *Axiomatically*, by way of *Theſes*, *Aphoriſms*, or *Axioms*, as *Hippocrates* ſumm'd up the Rules of his art in *Aphoriſms*; *Piſcator*, *Junius* and *Grynæus* have delineated the Body of Theology in the like form.

In the ſecond place, Theſe *Theorems* are handled *Dramatically*, by inter-locutions, or by Queſtions and Anſwers; which was the antient way, not onely of teaching Philoſophy, uſed by *Socrates* and *Plato*, but alſo of planting the Chriſtian Faith, and propagating it over the world.

This Method and Oeconomy will much con-

conduce not onely to illuſtrate the matter in hand, and inſinuate it to the underſtanding, but will ſerve alſo to rivet it the faſter in the minds of the learners, that they may be as *goads and nails, faſtned by the Maſters of the Aſſemblies.* Eccle. 12. 11

It is a command of *Moſes* concerning the Law: *Thou ſhalt teach them diligently to thy Children, Deut. 6. 7.* In the *Hebrew* it is *Exacues*, thou ſhalt ſharpen theſe precepts, and ſet a point on them, that they may penetrate, as men ſharpen a ſtake to drive it into the ground, or ſet an edge on a knife by often drawing it over the whetſtone: So it is needfull that ſuch Rules ſhould be often inculcated and repeated that they may pierce deeper and hold faſter.

Immit ſtudium & diligentiam, quâ pueris præcepta dèi inculcari debent. Vatabl. in locum.

And leſt I might ſeem to obtrude any thing *Magiſterially* or like a *Dictator* on any mans belief, I have pointed to the *rock* from whence they were hewn, by ſubjoyning Scripture-citations to each of them. I have alſo confirm'd them by the authority of ſome ancient and modern writers, ſuch as were the *Heads* of their *Tribes*, and renowned men in their Generations.

The Proteſtants of *France* took juſt offence

fence at the *Sorbon* Doctors, when they published the *Capital points* of Christian Religion in 25. Propositions, without any proofs of Scripture for any of them, but obtruded naked Conclusions and Axioms, *tanquam pro imperio, nullis rationibus aut firmamentis adjectis*; But I hope I have prevented such objections, by what is added to these *Theorems*.

Histor: of the Counsel of *Trent l.* 1.

OF

OF THE CREED.

How many parts be there of Christian Religion?

There are four general parts thereof, which are universally embraced of the whole Church of God, through the World, and do virtually contain the whole Body of Divinity: namely the Creed, the Commandments, the Lords Prayer, and the Sacraments.

What is the preeminence and excellency of man above other creatures?

As man was made after a different manner from all other creatures here below: so he was made to a different end, namely eternal happiness after this life: For the attainment whereof, God hath shewed him what to do, prescribed the means thereunto conducing, if he make a right use of them.

What are those means that God hath appointed unto man, for obtaining eternal happiness?

They

They are chiefly these two: first to believe rightly in God: secondly, to live uprightly before him, that is, according to his will revealed in his word. Living and believing making up the whole duty of man.

What word do you mean?

The word wherein God declared his will is the Scripture, which is the authentic Rule of faith and manners, life and belief; containing all points of necessary and saving Truths; to make the man of God perfect, and to carry him on to his designed end of happiness and glory.

What are the chiefest points of faith and right belief?

The chief and fundamental points of faith and true belief, and which are necessary to be received of all to whom they are propounded, are summed up in these 12. points or articles, which are contained in the Apostles Creed; which Creed is the key to all other doctrinal points of Religion.

How did the Patriarchs and Servants of God (of old time) believe, before this Creed was framed?

They believed as we do, and were saved by the faith contained in this Creed; every article thereof being revealed unto

them, and to be found (diſperſedly) in the writings of *Moſes* and the Prophets: for as there was but one Church from the beginning of the world; ſo there was but one Faith, which is common to us and them, and to all that ſhall come after us.

What do theſe 12. *articles contain or concern?*

Some do concern God the Father, as the firſt article; ſome God the Son, as the ſix articles immediately following; and ſome do concern God the Holy Ghoſt, as the eighth article: The four laſt do ſet forth the ſtate of Gods Church, both in this world and in the next.

What is meant by Chriſt's deſcending into Hell, which is mentioned in the Creed?

That article or period, may ſafely be underſtood, either of theſe two waies:

1. Firſt, that the ſoul of Chriſt deſcended (locally) among the infernal Spirits, not to ſuffer, but to manifeſt the power of his Godhead: which is the interpretation of the Fathers, and divers eminent Writers of later age.

2. Secondly, by deſcending into Hell, no more is to be underſtood, than that Chriſt deſcended into the ſtate of the Dead, and was continued under the power of

er of Death for the ſpace of three daies: which is more generally received of the later Writers.

What is meant by this article, I believe the Holy Catholic Church?

To believe the Holy Catholic Church, is to believe that among all the Tribes and Nations of the World, God hath ſome choſen Servants, and a peculiar people, whom he hath taken out for his name; ſanctified with his Spirit; called unto the ſtate of grace; and ordained unto eternal glory.

What do you underſtand in the ſame article by the Communion of Saints?

To believe the Communion of Saints, is to believe that the Saints and Servants of God are knit (by an inviſible tye of faith and love) to Chriſt their Head; and unto each other by common participation and mutual communication of all good things both ſpiritual and temporal; as if they were but one Body, and were acted by one ſoul and the ſame ſpirit.

What do you underſtand by this article, I believe the forgiveneſs of ſins?

We believe that God doth freely pardon ſin to penitent ſinners through faith in Chriſt, without any other merit or ſatisfaction; and pronounce this pardon (in

his name) upon juſt and lawfull occaſions.

Are there not ſome other Creeds beſides that of the Apoſtles?

Yea; the *Nicen* Creed, and that of *Athanaſius*: yet theſe are but Paraphraſes and Explanations of the Apoſtolical Creed, upon occaſion of Hereſies that ſprung up in the Church (in thoſe times) eſpecially touching the Trinity, and the Incarnation of Chriſt; but they contain nothing material, or ſubſtantial, that is not couched in the ſhort ſymbol of the Apoſtles.

What is the uſe of that little Hymn, called Gloria patri?

It is (as it were) a little Creed, and an Abbridgment of the Apoſtolical, brought into the Church about the time that Arrianiſm prevailed, for to be a badge to diſtinguiſh the Orthodox Believers, from the Heterodox or miſ-believers: For by giving glory to God in this form, they confeſſed the Trinity in Unity, which the Arrians oppoſed.

OF THE COMMANDMENTS.

WHich is the ſecond general part of Chriſtian Religion?

The Commandments, which are a *Breviate* of the Moral Law, and of all the practical duties of humane life; the Rule of our obedience; *the Tree of knowledge of good and evil*, ſhewing what is good and what is bad, what is to be followed, and what to be eſchewed.

Did not Chriſt aboliſh theſe Commandments?

No, for this is a Law founded in Nature, and natural equity; and therefore is unmovable and unchangable; It is the eternal Rule of Juſtice to all perſons to the end of World. The Goſpel doth not exempt any perſons from natural and moral obligations at any time.

But it is ſaid, that we are not under the Law, but under Grace: therefore we are freed from the Law.

Indeed, Chriſt hath (wholly) freed us from the Ritual or Ceremonial Law (which was grown to be unſupportable)

but he hath not diſcharged us from the law of good manners promulgated on Mount *Sinai*: yet he hath freed us in part from this Law, freed us from the rigor and ſeverity of it, filed the teeth of it (as it were,) he hath freed us from the curſe annexed to the breach of it, when he was made himſelf a curſe, by ſuffering an accurſed death for our ſins.

Was this Law a perfect Rule of obedience, and ſuch as needed no amendment?

Yea, it was a holy and a perfect Law, having a Spiritual as well as a literal ſenſe, being made to regulate the whole man, both outwardly in his members, and inwardly for the thoughts and intentions of the heart. Chriſt did fullfil this Law, by doing it, not by filling up the vacuities of it; for there was no defect or imperfection in it.

Are not the duties of man very numerous in this life?

Yea ſure: but God in his wiſdom, hath ſummed them all up in Ten general precepts, or Ten words, as *Moſes* calls them.

Our Saviour Chriſt reduced theſe 10. into two, *Mat.* 22. 40. and St. *Paul* into one, *Rom.* 13 10. namely Love. Love is the fullfilling of the Law; the end and complement of it; that is, Love towards God,

and

and Love towards our neighbour: This is the total ſum of the Moral Law.

Is it poſſible for any to perform or fullfil this Law?

Though it be ſo nice and exact in it ſelf, that we cannot perform it ſo fully as we ought, or as it requires: nevertheleſs we may (Gods grace aſſiſting us) perform it ſo far, as to find a gracious acceptance with him, through Chriſt. The doing the uttermoſt of what we can, and the bewailing of what we cannot do, is all that the merciful God requires at our hands in this point.

What do the precepts of the firſt Table contain?

They do contain the duty of man towards God, being given to direct him in the ſervice of his Maker, and in performing the internal and external worſhip that is due unto him: for he that made both ſoul and body, expects the ſervice of both, and to be glorified in both.

What do the precepts of the ſecond Table concern?

They do concern and contain the duty of man towards his Neighbour, obliging him to love him as himſelf; and that, as his fellow-creature, hewn out of the ſame rock, made by the ſame hand, and bearing the ſame ſtamp, image and ſuper-ſcrip-

tion with him, even the image of him that made both the one and the other.

The Commandments are but few in number, and short in words, have they not some farther latitude in sense, than in words?

Yea surely: and there are certain Rules to shew what latitude they bear, that is, how far they may be amplified and extended; as, First, where any virtue is commanded, all virtues of the same kinde, are (under that name) commanded; and where any vice is forbidden, all vices of that kind or race are forbidden likewise.

What other Rules have you to measure the latitude of these Commandments?

Take these two more: where any virtue is commanded, there the opposite vice is forbidden; and where any vice is forbidden, there the opposite virtue is commanded, by the Rule of Contraries: As where stealing is forbidden, there honest labour, industry, and frugality is commanded, that men need not be forced to steal.

What is the other Rule?

Where any duty is commanded, there all lawfull means conducing to that duty, are (tacitly) commanded: And where any vice is forbidden, there all the means and occasions, as also the allurements and provocations that do any way tend or induce thereunto, are likewise forbidden.

OF THE LORDS PRAYER.

WHat is the uſe of prayer?

Since there is no man in the world ſo full, and ſelfſufficient, but doth want ſomething, and muſt ſeek out of himſelf for a ſupply of that want, Nature dictates and ſuggeſts, that prayer and ſupplication is an effectual means to obtain this ſupply; and that humble addreſs muſt be made to him that hath all, and wants nothing.

God is of his own nature good, and alſo knows all our wants, what needs then of praying and intreating?

Though God be rich in mercy towards all, and knows all our wants better than our ſelves, yet he expects to be asked before he gives: he requires us to acknowledge our wants and weakneſſes, &to liſt up a prayer in faith, and then he will meet with our deſires, if they be juſt and convenient.

Will any prayer ſerve, however it be fram'd and compoſed?

No,

No, Therefore our Saviour Christ, knowing that most men are ignorant in the duty of prayer, and know not how to pray as they ought and according to Gods will, did at the request of his Disciples prick down a lesson for that purpose, as *John* the Baptist had done before, for his Disciples: He gave them a prayer, which they might use without fear of offending, by presenting unfit or unlawfull desires.

Are those words of our Saviour, recorded in the sixt of Matthew *and the eleventh of* Luke *a prayer?*

They are a formal prayer, and not onely a pattern to pray by; a full comprehensive prayer, and a general Inventary of all our wants, suiting with all persons, times and occasions.

May not other prayers be made and used besides this?

Yea doubtless; onely this prayer must be laid before us as the law and line of all other prayers; the Rule and Directory for composing of such prayers as suit with private and particular occasions, when every man shall touch his own sore (*a*), and his own grief: This must be the standard or measure, whereby those prayers must be examined, whether they be made according to the pattern shewed in the Mount. *Mat.* 5.

(*a*) 2 Chro. 6. 29.

May not other prayers be esteemed as good as this?

No sure: This prayer must (in all reason) be reputed above the best of humane compositions.

1. First by reason of the excellency of the Author who was the Wisdom of his Father, and in whom were hid all the treasures of wisdom and knowledge: and unto whom the Spirit was not given by measure.

2. For the power or acceptableness thereof with God: for when we supplicate the Father, not onely in his Sons name, but also in his Sons words, we may (with good reason) believe that our requests will be the sooner heard.

Is this prayer so acceptable, without any other conditions in the person that prayeth?

No, neither the eminency of the composer, nor the art of the composition, do recommend a prayer so much, as true faith and fervent affection, as also humility and due reverence; which are necessary dispositions and qualifications in the person that presenteth this prayer, or any other.

Is a prayer made by another man usefull?

Yea, a godly prayer composed by another, (whether read or repeated by heart) may

as may be uſefull & prevalent, as one made by our ſelves, if devotion be in the heart: And the ſame prayer may be often uſed (as our Saviour did) if the ſame grace be ſtill wanting. God is not delighted with varying of phraſes, and ſuits of ſeveral dreſſes.

Why are we taught to ſay [*Our father*] *in the Lords prayer: and* [*I believe*] *in the Creed?*

To inſtruct us, that every man muſt believe for himſelf, being to be ſaved by his own faith: but we muſt pray for others, as well as our ſelves: for as Charity begins at home, but doth not end there; ſo doth prayer: if it hath one foot in the center of one's ſelf, the other foot doth fetch a compaſs about the world.

How many petitions are contained in the Lords prayer?

There are ſix, equally divided between God and man: whereof the three firſt

1. Hallowed be thy name,
2. Thy Kingdom come,
3. Thy will be done, &c.

} Do concern God.

The other three

1. Give us this day,
2. Forgive us our treſpaſſes.
3. Lead us not into, &c.

} Do concern Man.

Is

Is it any way uſefull to pray in an unknown tongue?

No, neither to him that prays, nor to the Congregation, becauſe it is unfruitfull to edification: So to pray with an unprepared heart, and unpremeditated words, delivering rude, and crude, and undigeſted thoughts, is unlawfull, as not conſiſting with that reverence that is due to the Majeſty of God, when we make ſupplications unto him.

May not this prayer be wholly forborne and laid aſide by them that can frame prayers of their own?

No, the omiſſion of it gives great offence to godly Chriſtians; for he that compoſed this prayer did impoſe it, and command it to be uſed, and therefore it is not warrantable to lay it quite aſide, though we be qualified to make prayers of our own: For as this doth not exclude other prayers; ſo neither muſt others exclude this: but in may be uſed either at the beginning of our devotion, or at the cloſe of it, as the ancient Church did (indifferently) uſe it.

OF

OF THE SACRAMENTS.

WHat is the end and use of Sacraments?

The New Testament Sacraments are certain visible signs and seals, ordained by our Saviour Christ, relating to som invisible grace and goodness, represented by them, and conveighed in them, to the meet and worthy partakers.

Why were Sacraments instituted in corporeal and visible elements?

It was in consideration of mans weakness and frailty, whose understanding must be instructed in heavenly mysteries; and whose affections must be excited and stirred up to religious duties, by the help of visible forms, representations, and objects.

Can the Sacraments work grace upon the soul?

No, as of themselves, or by some inherent virtue in them; yet in regard of the strict relation that is between the sign and the

the thing ſignified, and the ſpirit and power of Chriſt concurring with his own Ordinances (who doth not delude men with mock-ſhews) much benefit is derived in them and by them, where the partakers do not put a bar or obſtacle by their own unworthineſs.

How many Sacraments be there?

There are but two, which are truly and properly ſo called, and which are neceſſary (for all perſons) unto ſalvation: namely Baptiſm and the Lords Supper, whereof the firſt is a Sacrament of our initiation or entrance into the viſible Church; the other, of our continuation in it.

What are the marks to know the viſible Church by?

The preaching of the Word and the adminiſtration of the Sacraments are characters or tokens of Gods Church, whereby it may be known & diſcerned: For where theſe are rightly diſpenſed, there is a true Church; and where theſe are wanting, though there may be an Aſſembly or convention of men, yet it is not properly a Church of God.

What is the intent or uſe of Baptiſm?

It was ordained, not onely as a ſign of the new Covenant made in Chriſt, or a diſtinguiſhing Ordinance between be-

lievers

lievers and unbelievers; but alſo for a ſeal to ratifie, conſign and make over (as it were under ſeal) the promiſes of God made in Chriſt, unto every true believer.

What is the danger of wanting the rite of Baptiſm?

There is no danger in the bare want of it, where it may not be had, but in the neglect or contempt of it, where it may be had; this is a ſoul-endangering ſin; and imports a contempt of the Author, and a rejecting of the counſel of God: Gods anger was highly incenſed againſt *Moſes* for not Circumciſing his child (in due time) according to the command.

Are young children capable of Baptiſm?

Yea, the children of believing Parents are, as the children of the Iſraelites (being but eight daies old) were of Circumciſion: And where but one of the Parents is a believer, the children are admitted unto thoſe favours and privileges of the Church that do belong unto that Parent as a believer.

Wherefore was the Lord Supper inſtituted?

It was inſtituted by Chriſt, not onely for a memorial of his own death, but alſo for a meaus of applying his merits to the partakers; for the increaſing of love and amity

amity among the faithfull, and for the improving and ſtrengthening of their faith and love towards God, by theſe outward tokens and pledges of his love to them.

What is neceſſary for the due receiving of the Lords Supper?

It is expedient that a man examine himſelf, but not ſo neceſſary that he ſhould examine others, whether they be worthy or unworthy: for no man is partaker of another mans ſins, except he be acceſſary thereunto, either by counſel or conſent, or approbation, or ſome ſuch way.

Is it expedient that a man be a frequent partaker of the Lords Supper?

Yea: for often approaching to the Lords Table (in due manner) beſides other benefits, conduceth much to the advancement of piety and a holy life: for thereby we are called to a re-inforcing of our watch; to deſcend to that moſt uſefull duty of ſelf-examination, or ſearching our own boſoms; to purge out the old leaven, and all impurity that is there contracted; and laſtly, to a renewing of our vows and promiſes (made in baptiſm) of ſerving God with more circumſpection and vigilance.

Are theſe Sacraments to continue for ſome certain time onely, or for ever?

They are not temporary rites, but ſtanding appointments in the Kingdom of Chriſt, and of perpetual uſe in his Church until his ſecond coming: None can arrive at ſuch perfection in this life, as to be above Ordinances, or not to ſtand in need of them, for the uſes before mentioned: for which purpoſes, all ſober and humble Chriſtians have alwaies found them uſefull and efficacious.

Who are lawfull Adminiſtrators and Diſpenſers of the Sacraments?

Onely ſuch as are lawfully called to Eccleſiaſticall Miniſteries, are lawfull Adminiſtrators of the Sacraments: They are the *Keepers of the Seals*, and are entruſted to apply and diſpenſe them to ſuch perſons as deſire them, and are meetly qualified for them, and none other.

FINIS.

A review of the precedent Aphoriſms: Wherein ſome of the moſt material points and paſſages that have been moſt liable to miſtakes (in theſe times) are farther illuſtrated and verified.

1. OF *Fundamentals.*
2. *Of the Authors and authority of the Creed.*
3. *Of the fullneſs and ſufficiency of it.*
4. *Of the Patriarchs Creed.*
5. *Of believing the Catholic Church.*
6. *Of the* Nicen *and Athanaſian Creeds.*
7. Gloria patri, *a ſhort Creed.*

---

1. OF *the obligation of the Moral Law under the Goſpel.*
2. *Of the perfection of the Moral, at the firſt enacting of it.*
3. *How this Law is poſſible to be performed.*

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2. *Of the perfection of the Moral, at the firſt enacting of it.*
3. *How this Law is poſſible to be performed.*

1. OF mens ignorance in the duty of prayer.
2. That the Lords Prayer is a prayer.
3. It is the Rule and Law of all prayers.
4. Surpasseth all other Compositions.
5. Of set forms of Prayer.
6. The Lords Prayer may not be laid aside.

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1. SAcraments, why instituted?
2. Their virtue and efficacy from the Author.
3. They are Seals as well as Signs.
4. Absolutely necessary, where they may be had.
5. Infant-Baptism more antient than Christ and his Apostles.
6. Where the Sacraments may not be had, desire supplies the defect.

APHOR. I.

APHOR. I.

Of the four fundamentals of Religion.

MOst men do divide this *Sovereign* Science of *Theology* into four parts. Dr. *Nowel* in his Catechiſm, calls thoſe four, by the names of *Faith*, *Obedience*, *Invocation*, and *Sacraments*; which amounts to the ſame with this diviſion which we here follow: for faith is ſummed up in the *Creed*; obedience in the *Decalogue*; Invocation in the *Lords Prayer*; and the *Sacraments* make the fourth part.

Mr. *Perkins* calls theſe four Heads *the grounds and Catholic principles of the Catechiſm*; and Dr. *D'avenant* (that 2d. *Jewel* of *Salisbury*) calls *them the Fundamentals of Chriſtian religion.* Append. to the Ref: Cathol:

By *Fundamentals*, he underſtands ſuch things as are *abſolutely* neceſſary to ſalvation, and as ſuch, to be embraced of all men, when they are ſufficiently propoſed unto them. And ſuch are (ſaith he) not *Pro fundamentalibus ea ſola habenda ſunt quæ omnibus cognitu & creditu neceſſaria ſunt. Adhort: ad pacem cap: 7.*

onely myſteries of faith comprized in th *Creed*, but alſo the dictates of the Divine Law, contain'd in the *Decalogue*, which he calls *Symbolum Agendorum*, as the other is *Symbolum Credendorum*.

A *Speculative* knowledg of Divine Myſteries will not carry us one ſtep forward towards heaven, without the *practical* knowledge of Divine Mandates, and it is no leſs damnable to err in *moral* principles than in *ſpeculative*, that is, it is as great a Hereſie (dogmatically) to impugn one of the Commandments as one of the Articles of the Creed.

For he that affirms that God is not to be worſhipped, or that Parents are not to be honoured; or teacheth that theft and murther are no ſins, is an abſolute Heretick: for every practical dictate of the moral law is a fundamental truth, and ought as firmly to be believed as any article of the Creed: for it is implicitly contained in it.

There are ſome general verities and propoſitions alſo in the doctrine of prayer, and Sacraments, which are no leſs *fundamental* than the other; and which to deny or oppoſe, would be both impious and heretical.

Thoſe Churches that are built upon

theſe *fundamentals* and do firmly retain them, have that which may ſuffice them to ſalvation; they have a foundation ſufficient to bear that ſuper-ſtructure which they are intended for, even mans eternal ſalvation. And if men indeavour to live according to theſe principles, they are to be deemed members of Gods Church, and ſuch to whom all Chriſtians ſhould give the right hand of fellowſhip; and not ſeparate from, though they might be guilty of ſundry failings otherwiſe.

This is the ſubſtance of ſome chapters of that pious mans *Irenicon*, or exhortation to peace, directed to the Proteſtant Churches of *Germany*, which are divided into *Lutherans* and *Calviniſts*.

APHOR. 2.

Of the Authors and authority of the Apoſtles Creed.

M*Agno certè verterum conſenſu, &c.* ſurely by a general vote & ſuffrage of the antient Fathers, this Creed is aſcribed unto the Apoſtles, ſaith Mr. *Calvin:* & *Inſtit. l. 2.*

ab ultimâ memoriâ, Sacro-ſanctæ inter pios omnes authoritatis fuit, as he goes on, and it was eſteemed of ſacred authority among all Gods ſervants, from the firſt ſpring of Chriſtianity.

L. 1. *adv. hæreſes c.* 1.2.3.

Ireneus one of the antienteſt of them, living in the year 160. ſaith, that the *whole Church of God diſperſed through the World, received it from the Apoſtles, and carefully preſerved it entire; who by their agreement in this faith, did ſeem to dwell in one houſe, and to be animated with one Spirit.*

More teſtimonies to this effect are amaſſed together, by the worthy pains of Mr. *Aſhwell*, in his *Fides Apoſtolica*.

Ep: dedicatory to the E: of *Bedford* before his expoſit: of the Creed.

In this Creed (ſaith reverend *Perkins*) *is the pith and ſubſtance of Chriſtian Religion; taught by the Apoſtles, embraced by the antient Fathers, and ſealed by the blood of Martyrs.*

In his preamble to the expoſit: of the Creed.

It was compoſed (ſaith he) *either by the Apoſtles, or Apoſtolical men, who were their Hearers, and immediate Heirs of their belief: and is of more authority than any writings of Church or Church-men whatſoever; was approved by the univerſal conſent of the Catholic Church in all ages, is next in authority to the Scriptures: and the order of the words ought not to be altered.* Thus he.

The Creed is called the Apoſtles *quia*

ab

ab ore Apostolorum receptum, because it was taken from the mouths of the Apostles, saith *Nowell*; or as *Ursin* doth express it, because they delivered that Summary of Doctrine to their Disciples, from whom the succeeding Churches did afterwards receive the same and transmit it to posterity. *Parte 2 de doct: Christiana.*

The substance or matter of it is *ipsissima Scriptura* (saith learned *Junius*) *pure Scripture. Et nihil in eo est, quod solidis Scripturæ testimoniis, non consignetur*, saith *Calvin*; there is no article, joynt or limb in it, that hath not a *scriptum est* written upon it; that is not found for the sense and substance (though not *terminis terminantibus*) in the authentic Canon of Scripture. *Animadv. in Bellarm: l. 2.*

The whole *System* or body of it, is mentioned or hinted (at least) by these circumlocutions in Scripture: the καλὴ παραθήκη, 1 *Tim.* 6. 20. that precious gage, jewel or *depositum*, that was betrusted to *Timothy*; the ὑποτύπωσις τῶν ὑγιαινόντων λόγων, 2 *Tim.* 1. 13. that form, draught or pattern of wholsome words: and is τύπος τῆς διδαχῆς, *Rom.* 6. 17. that *form of doctrine*, that is, that frame or system of doctrinal Truths, which the Apostles did (in the first place) deliver as the ground-work of all

all other ſuper-ſtructures: and ſuch expreſſions.

Aphor. 3.

The fullneſs and ſufficiency of the Apoſtolical Creed.

In this Creed, there is neither *want nor waſte*, nothing defective or redundant; it is *breve, ſimplex & plenum* ſaith St. *Auguſtin*, ſhort and plain, but full and comprehenſive; *doctis, indoctiſque commune*; the meaneſt Chriſtian muſt know ſo much, and the greateſt Clerk need know no more, for the ſubſtance of his belief.

Serm. 115. de Tempore

We may ſay of this, as *Athanaſius* ſpeaks of the *Nicen* Creed wch is (for ſubſtance) the ſame with it: that it is, πίστις ἀυλαχὴς, πρὸς ἀναλοφὴν πάσης ἀσεβείας, καὶ σύστασιν ἐυσεβείας ἐν χριστῷ, a full and ſufficient *ſyſtem* of fundamental verities, for the averting of impiety and the eſtabliſhment of piety in Chriſt.

Epiſt. ad Epictet.

It is *Regula, una, immobilis et irreformabilis*, in the language of *Tertullian*, the ſole Rule of Faith, and ſuch a one as is immor-

De Velandis Virginibus. cap. 1.

immovable and unreformable, that admits neither ſupplement nor correction. See Dr. *Potter's* anſwer to charity miſtaken. *Sect.* 7.

As in other Sciences: ſo in this, there muſt be ſome principles that are ἀξιόπιστα, worthy of belief of themſelves, and that are *fixt and immovable* and indemonſtrable; otherwiſe, there would be no end of diſputes and controverſies, or any ſatisfaction to the buſie mind of man: for when a propoſition is reſolved into theſe principles, there we muſt take up our reſt, there is the ultimate reſolution and *non-ultrà* in that point.

As in the Mathematics, *omne mobile movetur ſuper immobili*, every movable moves upon ſomthing that is immovable: ſo in all diſcourſes, every demonſtrable propoſition is reducible to ſome *indemonſtrable* principle, which is the *dernier reſſort*, the laſt appeal, and (by conſent of parties) the final deciſion of all controverſie.

The Church of *Rome*, (*whoſe Sea hath on ſhoar*) being not contented with this number of Articles, and catalogue of *Fundamentals*, which the Apoſtles left us, hath *doubled the Cube* and enlarged the *Phylacteries* of our Creed as wide again, by an addition of a dozen articles more, *qui pari paſſu ambulant*, that are of equal dignity 4th. perfixed before them; and *Spalato in conſ. de reditu.* *Deerant quoque littora ponto.* Κυβεῖα papiſtica. So the Bull of *Pius* the

and

and neceſſity with the others; ſo material (every one of them) that there is no ſalvation to be expected without them; a curſe is denounced againſt every man that ſhall reject or deny them. So that the Pope is not onely *Dictator* and Lord of our faith, but is himſelf a prime article in it, and the very corner-ſtone of our Religion, as a *Cardinal* Champion of his Holineſs hath given us to underſtand, in theſe words, *Romani Pontificis poteſtatem & infallibilitatem eſſe rei Chriſtianæ ſummam, et jusque ſententiam pro normâ & Regulâ fidei habendam, aſſerimus.*

Bellarm: prefat: ad lib: de Rom: Pontifice. Pontificia poteſtas eſt cardo & fundamentum & ſumma fidei Chriſtianæ. Skulken: Apol: pro Bellarm.

Eraſmus a ſober and learned man, doth wiſh that the Chriſtian World had been contented with that one Creed of the Apoſtles in lieu of all the ſeveral Confeſſions that are in the World: for (ſaith he) there was never leſs faith in the World, than ſince the time that confeſſions of faith were multiplied.

Ubi cæpit minùs eſſe fidei inter Chriſtianos, mox increvit ſymbolorum & modus & numerus. De Ratione veræ Theologiæ.

APHOR. 4.

Of the Patriarchs Creed.

IT were not difficult to demonſtrate the truth of this *Aphoriſm*, by giving proof of each article in order: But intending onely ſome *ſtrictures* and ſhort animadverſions in this place, I may not take ſo much liberty, to expatiate.

I ſhall (at preſent) onely ſhew that the main ſubſtance of the Chriſtian Faith was known to Gods choſen, from the beginning, even long before Chriſt came in the fleſh.

1. The article of the *bleſſed Trinity*, to wit, the triple perſonality of the Godhead, was revealed unto them, as is proved by *Zanchius* in his eight books *de tribus Elohim*; by *Petrus Galatinus*, *de arcanis veritatis Catholicæ*; and by that learned Noble man of *France*, *Sieur du Pleſſis*, *de veritate Relig: Chriſt: cap. 6.*

Non latuit Judæos de Trinitate fides, ut cunque ſub Evangelio multo ſit explicatior Prid: Faſci: confeſſ: l. 20. cap. 43.

2. Chriſt the ſecond perſon of the Trinity was abundantly revealed unto the Fathers of the old Teſtament, that they might be ſaved (ſaith *Auguſtine*) by faith in Chriſt that was to come, as we are ſaved

ved by faith in Christ who is come; Their faith and ours, had the same object (there is but one faith, *Ephes.* 4. 5.) the difference was onely in the *tense* or time, but the effect was the same.

Una fides justificat universorum temporum sanctos. Leo de pass: dom: Serm. 14.

All the *periods* and several acts of mans Redemption by Christ (as his Incarnation, Passion, Resurrection, &c.) were not unknown to the servants of God in old time; and the glorious fruits and effects of them were not hidden from them, but were assured unto them, through faith.

A Redeemer was promised even to the first sinner after his prevarication: *the seed of the woman shall bruise the Serpents head, Gen.* 3 15. This was the first *Gospel* in the World, extant in the first book of the *Bible*; this was *proto-Evangelium*, and *Evangelii aurora*, the first dawning of Gospel-comfort. *If ye believed in Moses, ye would have believed in me* (saith Christ to the Jews) *for Moses wrote of me, Joh.* 5. 46. *Moses* wrote of Christ, both in the forecited Text and else where.

Prid: Fasc:

See Deut. 18.15. compared with Act. 3.21.

Abraham saw Christ's day and rejoyced, John 8. 56. he saw the day of his Incarnation, which God revealed (by some means) unto this *his friend*, & wch ministred cause of joy unto him; this was *the Gospel which God preached unto him, Gal.* 3. 8. for there

2Chro. 20. 7. Isa. 41. 8. Joh. 2. 23.

was

was *Goſpel* in the World before Chriſt came to preach it.

Some of the Prophets tongues dropt ſome of this *balm* now and then; more eſpecially *Eſay*, who was the *Evangeliſt* of the old Teſtament, *& ante Evangelia, Evangelicus: Iſaias ſaw Chriſts glory and ſpake of him, John* 12. 41. *Lex promiſſiones miſericordiæ paſſim continet. Calvi. l. 2. Inſt. c.* 10.

Now the Goſpel that was preached in thoſe daies, was the ſame with ours, to wit, juſtification by faith in Chriſt, remiſſion of ſins, and life and immortality through him, as a reward of faith and ſincere obedience.

Habbakkuk preached, *the juſt ſhould live by faith*, in caſe he was defective in obedience. Circumciſion was a *Seal* of their juſtification, or righteouſneſs which was through faith; even a ſeal of pardon and remiſſion of ſins to all believers. Chap. 2. v. 4. Rom. 4. 11

3. The *Reſurrection of the body* was a point that *Job* a *Gentile* and an alien from the Commonwealth of Iſrael was well aſſured of: It is a point generally believed and embraced in the Jewiſh Church, as St. *Paul* declares in expreſs terms, *Acts* 26. verſe 6, 7, 8. Chap. 19. v. 25, 26. Dan. 12. 2.

Verſe 6. *And now I ſtand and am judged for the hope of the promiſe made of God unto our fathers*, i. *the* promiſe of a reſurrection from death.

Verſe 7.

Verſe 7. *Unto which promiſe, our twelve Tribes inſtantly ſerving God day and night hope to come, for which hopes ſake King Agrippa, I am accuſed of the Jews.*

Verſe 8. *Why ſhould it be thought a thing incredible with you, that God ſhould raiſe the dead?*

Nay, the women of the Countrey were ſtrong in this faith: for when Chriſt told *Martha*, that her brother *Lazarus* ſhou'd riſe again, ſhe replied, *I know that he ſhall riſe again, in the reſurrection at the laſt day.*

Joh. 11. 23, 24.

4. Then for the laſt point or article of our belief, even *everlaſting life*, I doubt not but they had knowledge and aſſurance of it, many of them: life and immortality was propoſed to them as a reward of their obedience, if they had kept the Law: *which if a man do, he ſhall even live in them*; live, not onely a long life here, but an endleſs life hereafter.

Ezech. 20. 13.

Legem ſervantibus, æterna vita promiſſa eſt. Mat. 19. 17. Luk. 10. 28. *Raynolds.* Theſ. 4.

The Law is the *adminiſtration of death*, ſaith St. *Paul*, but that is not the proper work of it; that is by accident, not in the primary intention of it; *The Commandment was ordained unto life* (ſaith the ſame Apoſtle) *but he found it unto death*, by

Rom. 7. 10

reaſon

reason of his sins: the *sting of death is sin*; it is sin (and not the Law) that bites like a Serpent and gives the mortal wound. 1 Cor. 15. 56.

The old and new Testament do not differ *materiâ promissionum*, in the subject matter of the promises: as if the promises (of old) were onely temporal, and under the Gospel onely eternal promises were propounded. The *Belgic Remonstrants* did teach so, indeed, and so did *Michael Servetus*, whom for this, and other Heresies, *Calvin* calls *exitiale monstrum*. *Vetus & novum Testamentum, unum re, geminum ratione. Raynold. Thes: 4. Fest Hommius in Specim. Controvers: Belgicarum cap. 25. L. 25. Iustit. c. 14. § 5.*

These make no other esteem of the antient people of God (the seed of *Abraham*) than of a *herd of Swine*, who had their portion in this life without hope of any other: as if God had proposed no other guerdon to them (nor they expected any) but fullness of bread, carnal pleasures, worldly pomp and power, and children to inherit all these after them. *Mich: Servetus, Veterem Ecclesiam Israelitică in haram porcorum transfomavit. Beza Epist. 1.*

Michael Servetus, *whom* Calvin *terms* prodigiosum Nebulonem *in another place of his Institutions, was by birth a Spaniard of* Arragon, *who of a Physician became a Divine, and did pass for a* Protestant: *He was convented at* Geneva *for sundry heretical opinions, that he had broached both there,* *Historia Concilii Tridentini. l. 5.*

and elſewhere, and perſevering therein, without hopes of reclaiming him, he was by the Counſel and conſent of the Divines of Bearne, Zurick, Schaffhauſon *and* Geneva, *burnt at* Geneva *in the year* 1555.

You may ſee a Catalogue of his errors in Lucas Oſiander's *Epitome of* Eccleſ: Hiſtory. l. 2. Cent: 16. c. 21. *and in* Schluſſelburgius, and the Anabaptiſts ſpeak the
Li.2. c.10. ſame dialect, as *Calvin* doth inform us in
§.1. his Inſtitutions; which *peſtiferous error* (as he terms it) is there fully refuted by him; and all Proteſtant writers tilt at it with their pens, where ever they meet it; among the reſt, the Church of *England* hath laid it under her feet; if I do not miſtake her meaning, In the 7th. Article of her confeſſion, where theſe words are to be found.

"In the old Teſtament, everlaſting life, "is offered to mankind by Chriſt: there- "fore they are not to be heard that feign "that the old Fathers did look onely for "temporal promiſes.

They looked for a City whoſe builder and maker was God, and for a heavenly Countrey, *Heb.* 11. 10, 16. *Fides Abrahæ non Paleſtinæ duntaxat regionem ſpectabat, ſed cæleſtem illam patriam & beatorum ſedem,* is a note of *Juſtinian* upon that place.

Aphor. 5.

APHOR. 5.

Of believing the Catholic Church.

WE muſt remark that the phraſe of this article runs: *I believe the holy Catholic Church*, not *in* the holy Catholic Church: for the particle [*In*] perfixed to the former articles, muſt be *out* here, and it is out in St. *Auguſtines* expoſition, and *Ruffinus*, and other antient Expoſitors upon this ſubject, and alſo in the *Trent* Catechiſm *.

Hâc ſyllabâ, creator à creaturis ſecernitur; divina ab humanis ſeparantur.

Ruff: in Symb: * And in *Petr: Caniſius* his Catechiſm.

We may not believe in the Church, becauſe it is not *dominus* but *domus*, not the Maſter of the houſe, but the houſe, as St. *Auguſtin* gives the reaſon: We may *credere Eccleſiæ*, not *in Eccleſiam*, we may believe the Catholic Church very far, and give it the higheſt credit next Gods own word, in matters of fact and practice eſpecially, and ſome points which the Scripture doth not clearly define; herein we may follow the practice and embrace the *Arreſt* or judgement of the Catholic Church: For it is a *ſtaple* rule and maxim

* *Quod universa tenet Ecclesia, nec Conciliis institutum sed semper retentum, non nisi Apostolicâ authoritate traditum, rectissimè creditur. L. 4. de Bapt: Contra Donatistas. Necesse est propter tantos, tam varii erroris anfractus, ut Prophetica & Apostolica interpretationis linea, secundùm Ecclesiastici & Catholici sensûs normam dirigatur. Vinc: Lirin. c. 2.*

in St. *Aug:* *What is universally* * *received and retained in the Church, we may rationally conclude, that it was derived from the first planters of it, even the Apostles.*

But we may not rest or relie upon the Church, as the chief guide of our Salvation; her authority is venerable, but it is not the Rule of our faith.

Wherefore the word *Credo* I believe, in the four last Articles of the Belief, imports no more than, *Credo esse, & meo bono esse,* as *Alsted* doth well expound it: I believe that such things (mentioned in those several articles) truly *are,* and that I have a *share* and interest in them.

Theol: Catechetica.

The *Catholic Church* here mentioned, is not visible: for it is an object of our faith, not of our sight, *and faith is of things not seen, Heb.* 11. 1. This *Holy-Guild* society, *Fraternity of the Rosie-Cross* (as I may not unfitly term it) is *invisible*; for it is *Cœtus prædestinatorum,* a company of men predestin'd to Salvation, whose names are written in the book of life, enroll'd in

So *Whitaker de Eccles: Raynolds. Morney,* and *Davenant on Col.* 1. 18.

that

that ſacred *Regiſter*, among the Candidates of eternity. Luk. 10. 20 Heb. 12. 23

Now who thoſe are, and whoſe names are there regiſtred, we are not allowed to know; that ſuch there are, we know and firmly believe, but who they are, we know not, having no certain κριτήριον or infallible *indication* to know them by: for they do not carry the marks of their election in their foreheads; *God alone knoweth them that are his.* 2 Tim. 2. 19

We have not the gift of knowing men and diſcerning ſpirits by *inſpection*: we may know their perſons, but for their eternal ſtate and condition, we may probably gueſs at, but not make a ſure, and infallible judgement; There is *Indæus in occulto & Judæus in propatulo*, we may know the one, but do not know the other: to know the reins and the heart is the prerogative of him that made and moulded both. Rom. 2. 28

Tu vides quouſque oculos habes, ſed oculi domini ſunt alti. Tert: de præſcript:

As this Church is not *viſible*; ſo it is not *topical* or confined to one place, but is *Catholic* or univerſal, both for times, places and perſons. They robb Chriſt of his inheritance that confine his Kingdom or Church within one Nation, Can-

Optat: l.2. Niſi in parte Donati. Auguſt: de hæreſib:

ton or Conventicle; as *Donatus* did arrogantly affirm, That God had no Church in the world, but in that part of *Africa*, where he and his party ſwayed: none was within the *Ark* of Gods Church, but who had entered into his *Cock-boat*.

Pſa.2.8. Iſa.14.2. Huic ego nec metas rerum, neque tempora pono: imperium ſine fine dedi. Virg: Act.20.28 Biſhop of Milevis in Africa. L.2.Contra Donatiſt:

God gave his Son the *Heathen for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion*: of his Kingdom there is no end, no limits of *duration* or *extenſion*. They are therefore injurious to him, that would retrench his inheritance, and robb him of any part of his *purchaſed poſſeſſion*, by denying a Catholic Church

Hear the expoſtulation of *Optatus* with the old *Donatiſts* upon this point.

Si ſic pro võluntate veſtrâ, in anguſtam coarctatis Eccleſiam, ſi univerſas ſubducitis gentes, ubi erit illud quod filius dei meruit? quod libenter largitus eſt ei pater, dicens, Dabo tibi gentes hæreditatem tuam? ut quid tale infringitis promiſſum ut a vobis mittatur quaſi in carcerem latitudo regnorum?

APHOR. 6.

Of the Nicen *and* Athanasian *Creeds.*

THe *Nicen* Creed (which is extant in our Liturgy) was fram'd by the Fathers of the first general Council that was held at *Nice* a City of *Bythinia*, and was conven'd by the renowned Emperour *Constantine* in the year 325. where 318. Bishops were assembled; whence S^t. *Hierom* calls this Creed *fidem* 318. *patrum*, the faith of the three hundred and eighteen Fathers or Bishops. *Sulpit. Severus l. 2. Hist: Sacræ. Peuc: Chro: l. 3. Genebr. Chron: Epist. ad Damasum.*

In this Council, the Heresie of *Arrius*, (a Presbyter of *Alexandria*, who denied the Divinity of Christ, and thereby did much disturb the peace of the Church) was arraign'd and condemn'd.

It is reported by *Sozomen* that the Arrians held another Council at *Nice* in *Thrace*, in opposition to the former in the year 359. *L. 4. Eccl: Histor.*

Here was *Nice* against *Nice*, but the truth did at last πᾶν prevail and overcome, and ἐνίκησε *canere* trumph over Error and Heresie. *Et in Conciliis, & in Doctorum collisionibus, semper tandem triumphavit fides de Trinitate Catholica.* Dr. *Prid: fasc: Contr. p. 99.* *Athana.*

Athanasius was (in those daies) a stout opposer of the Arrians, and stood up single in defence of the truth, *when all the world was* (almost) *turn'd Arrian*, as *Hierom complains*: whereby he got a fame suitable to his name.

Baron: Annal: ad An: 340.

ἀθανατὸς *Athanasius*

He was (by their means) four times banished, and oft times brought into jeopardy of his life, so violent was this storm in the Church: so that *Vincentius Lirinensis* rightly terms the Arrian Heresie a *Bellona* and a *Fury*, for the bitternss of i.

Cap. 6. Commonitorii.

During his banishment at *Rome*, this good man composed the Creed that bears his name, and presented it to Pope *Julius*, and afterwards to the Emperour *Jovinian*, when he was elected Emperour, and when he himself (after all troubles) was advanced to the Patriarchal dignity of *Alexandria*.

So that these Creeds were made, not as *supplements*, * but *explanations* of the Apostolical Creed; occasioned by the turbulency of some Spirits, who (out of some vain glory or discontented singularity) raised those sad tragedies in the Church, which continued long, and sharp: for we read of 120 Bishops banished at one time,

Arrius erat vir laudis & gloriæ, magis quam veritatis. Cupidus. Platina in vitâ Sylvestri.

into

into the Ile of *Sardinia* by *Thraſimundus*, an Arrian King of the *Gothes*. *In vita B. Fulgentii.*

* *Articuli fidei non poſſunt creſcere quoad numerum credibilium, ſed quoad explicationem. Aquin. Sum: p. 2.*

"The 3. Creeds, the Nicen, Athana-
"ſian and Apoſtolical Creeds, ought
"throughly to believed and received, be-
"cauſe they may be proved by moſt cer-
"tain warrants of holy Scripture: ſo the
"8th. Article of the Church of *England*,
"which is alſo received among the Arti-
"cles of *Ireland*, *in terminis*.

APHOR. 7.

Gloria patri, *a little Creed.*

AS the Apoſtles Creed was called *Symbolum*, that is, a badge or token or mark of difference, *quod fideles & perfidos ſecerneret*, to diſtinguiſh believers from unbelievers; or a certain watch-word (as they have in the Wars) to know a friend from a foe: So this little *Hymn of glory* (which is *ſymbolum parvum*, a little Creed) was brought in, as a *Shibboleth*, a privy mark *Ruff: in Symb:* Judg. 12.6.

mark or token to make diſcovery of diſſembling profeſſors and *Covert* Arrians, who deſir'd to live in the boſom of the Church, though they were enemies to the faith and peace of it.

It was not (as the great ſymbol) to diſtinguiſh *believers* from *unbelievers*, but *true believers* from *miſ-believers*, or ſuch as believed amiſs touching the article of the holy Trinity. It was brought in uſe about the time of the *Nicen* Council, or as ſome ſay, before:

Euſeb: l: 4. *cap.* 15. For long before this period, we read that *Polycarpus* (that bleſſed Martyr) in the very place and at the hour of his martyrdom, had a kind of *Doxology*, very neer and much like to this, who concluded his prayer and his life in theſe words.

"Therefore in all things I praiſe thee, "I bleſs thee, I glorifie thee, O Father "Almighty, through the eternal Prieſt of "our profeſſion, Jeſus Chriſt, thy beloved "Son. To whom, with thee O Father, "and the Holy Ghoſt, be all honour and "glory, now and for evermore, Amen.

Baſil: Ep. 78. *As we have received,* (ſaith St. *Baſil*) *ſo we baptize; As we baptize, ſo we believe; and as we believe, ſo we give glory.*

His meaning is, that as we *believe* in three

three perſons and one God, ſo we *baptize* into the names of theſe three: And as we baptize into their names, ſo *we give glory* unto them, joyntly and ſeverally.

So that in the moſt ſolemn Offices of the Church, as *Confeſſing*, *Baptizing*, and *giving Praiſe*, the holy individual Trinity is profeſſed and acknowledged.

This was the uſe and purport of the *Gloria patri*, originally in the Church.

Mr. *Cartwright* (in his Exceptions againſt the public Liturgy of our Church) thought it meet that both *this* and the *Athanaſian* Creed ſhould (now at laſt) be laid aſide; *becauſe* (ſaith he) *the fire of Arrianiſm is well quenched: and the ſore being healed, there is no need of a plaiſter.*

How well this fire was quenched in the firſt *hearth* of it, I know not: if it was extinguiſhed in *Egypt* or *Aſia*, it brake forth in other places far more neer unto us, as *Poland*, *Tranſylvania*, and other places; and from thence the ſparks have flown over into this Kingdom, and the fire hath prevailed much and gotten no ſmall ſtrength ſince this *Hymn* and *Creed* have been caſhierd among us: ſo that if this little *bucket* was of uſe to quench that fire at firſt, there is very great need to revive it and reſume it again, for that purpoſe.

OF

OF THE COMMANDMENTS.

APHOR. I.

Of the obligation of the Moral Law under the Goſpel.

L. de leg: THE *Moral Law* is *legibilis honeſtas*, as *Pariſienſis* terms it, honeſty made legible in characters, and tranſcribed from that original coppy within us, which every man carries about him, *in ſcrinio pectoris*.

It is the voice of common reaſon, preſcribing nothing but what every man (indued with reaſon) would judge to be *æquum & bonum*, to be very honeſt, fit and reaſonable to be done, if they had never been commanded: yea if there were neither heaven nor hell, neither reward for well-doing, nor puniſhment for evil-doing, after this life.

Sir *W. Raghleigh.* 1. p. of his Hiſtory.

Cicero

"*Cicero* in his book *de Republica* cited "by *Lactantius*, gives this character of it: "It is the law (ſaith he) of right reaſon, "agreeable to nature, a conſtant ſempiter- "nal Law, that calls every man to his du- "ty, teaching what he ſhould, and what "he ſhould not do: A Law that admits of "no addition or defalcation, much leſs "of diſſolution; which neither Senat nor "People can diſpenſe with, and which "needs no Interpretation or Comment. "An univerſal Law which binds all men, "in all places; and rules at *Rome* as well "as at *Athens*, yea rules the Rulers, and "is irreverſible and unchangeable.

Of this delineation, the ſame *Lactantius* gives this Elogy, *Quis Sacramenta dei ſciens tam ſignificanter enarrare legem dei poſſet?* what Theologue (well verſt in Scripture) could ſo *Graphically* deſcribe Gods Law as the pen of this Heathen hath done? This Law is the *fundamental* Law of all Nations, the ſacred *Pandects*: all the laws that are extant, are but the iſſues and *emanations* of the Moral Law. By *this*, civil governments do ſtand, and humane ſocieties ſubſiſt. *De Vero cultu l. c. 8.*

Our Saviour came not to *diſſolve* this Law, or to *abſolve* men from it: ſome other Rites and Ceremonies and *temporary* Ordinances

Ordinances he abrogated, but not this; He did not mean that his followers ſhould be a lawleſs crew, *ſons of Belial* without yoke, and the Chriſtian Common-wealth a *Synagogue of Libertines.*

Let no man deceive himſelf or others, with ſcraps of Scripture miſunderſtood, which too many (being inchanted with this *Circean* cup of liberty) do often wilfully miſtake and wire-draw to their own ſenſe and deſtruction both.

There is never a line in all the New Teſtament to countenance diſobedience to ſuperiors, or a looſe and licentious courſe of life: *We were not called to uncleaneſs, but* 1 Theſ. 3.13 *unto holineſs*, ſaith the good Apoſtle *Paul*, And *without holineſs we ſhall never ſee Gods* Heb. 12.14 *face*, as the ſame Apoſtle aſſures us. Which *holineſs* conſiſts in a ſincere and hearty deſire, indeavour and ſtudy to walk in all Gods Commandments, and to live conformable to his pure and holy Laws, *quoad nôſſe & poſſe*, according to the beſt of our skill and power.

They that pretend to the Spirit, and yet wallow in all filthy and libidinous deſires, *Ego neſcio quem Chriſtum fabricantur, quem Spiritum eructant*: I know not (ſaith Mr. *Calvin*) what Chriſt they profeſs, or what Spirit they breath or *belch* rather, for

L. 3. inſt. c. 3. *Non ille Spiritus, adulterii vel homicidii, vel fraudis patronus. id.*

ſurely it is not the Spirit of God, which is a *clean ſpirit*, and loves clean bodies and ſouls to dwell in, as the Dove (which is its emblem) loves a clean coat.

It is a duty incumbent upon all Miniſters (as a good man admoniſheth) to teach the people the *perpetual obligation* of the moral law: and that it muſt be retained and upheld, or elſe Chriſt cannot be retain'd; for the contrary perſwaſion is deſtructive to piety and morality, and diſpoſeth men to turbulencies and rebellions, and lets looſe the reins to all extravagant, and inordinate deſires, as the experience of late ages hath made it evident and legible to the world.

Legis doctrina retinenda eſt, ſine quâ Chriſtus non poteſt retineri. Dr. Daven: adh: ad pacem.

Lex moralis eſt æterna Regula juſtitiæ omnium gentium ac temporum hominibus præſcripta, qui ad dei voluntatem vitam ſuam Componere volunt. Cal: l. 4. Inſt: c. 20. Liberantur fideles à rigore legis, non regimine: habet enim in eos imperium politicum, non deſpoticum; pædagogiam exercet, non maſtigogiam, eſt index non judex noſtrarum actionum. Prideaux faſc: contr:

APHOR. 4.

Of the perfection of the Moral Law at the first enacting of it.

God spake these words and said. Exod. 20. 1.

HOw that Law that came forth from th e *mouth of God*, & was by him prescribed as a Rule of obedience to his chosen people Israel, was an imperfect Law, a kind of *monogram* or rude draught, that was to receive full proportion, colours and consummation by a skilfuller hand, I do not (yet) well apprehend.

For King *David* who was a sedulous student of the Law (*all the day long was his study in it*) tells us that *the law of the Lord is a perfect law, converting the soul.* And the same student *mooting* this prime question: *How shall a young man cleanse his way?* makes answer, *even by ruling himself after thy word.* So that the Law is sufficient to cleanse a mans waies, that is, to keep him in an exact frame of dutifullness and conformity to Gods will, and to regulate his thoughts, words, and actions, which is *totum hominis*, the *all* of man.

Psa. 119. 97
Psa. 19. 8.
Psa. 119.

Lex divinitùs tradita, perfectam nos justitiam docet. Calv: l. 2. c. 8. Lex est perfectissima norma justitiæ. Nowel. Cat: est vitæ regula perfectè absoluta. Id.

And

And (ſure) no Law can go higher or be ſcrewed to a higher pitch: There is but internal and external obedience required by the moſt exact Law that is impoſed, and both theſe is included in every precept of this Law: for the Law, like the Law-Giver, is *ſpiritual*: There is not onely a literal but a ſpiritual ſenſe in every mandate; and this is the perfection of it, that it reacheth to the thoughts and intentions of the heart, which other Laws do not, nor cannot do. Rom. 7. 14.

Interna & externa obedientia requiritur in ſingulis præceptis, interprete Chriſto Mat. 5. Ames: Med: Theol: *l.* 2. *c.* 5. *Leges hominum ligant manus, lex dei conſcientiam.*

We are forbidden to worſhip, not onely the *Images* of our hands, but alſo the *Imaginations* of our hearts: falſe Opinions and Hereſies, having no reality or exiſtence in the word, (and which ſome men do paſſionately dote upon) come within the compaſs of the Law of the ſecond Commandment.

Sculptile & conflatile reor dogmata eſſe falſa & perverſa, quæ ab his quibus facta ſunt, adorantur. Hieron: *in Habb: c.* 5. *Qui falſum dogma componunt, auream ſtatuam faciunt, & perſuadent homines, ut cadentes, adorent idolum falſitatis. Id. in Dan. cap.* 3.

We are forbidden alſo to *kill*, not onely

with the hand, but alſo with the tongue, by ſlander, and with the heart, by inveterate malice, and unmeaſurable wrath, theſe are *incruenta homicidia*, dry murthers, which ſtain the ſoul as deeply as where life is deſtroyed.

Nay, all the legal adminiſtrations of the old Teſtament did carry a *ſpiritual* importance and intendment: the Circumciſion of the foreskin did betoken the Circumciſion of the heart, *which is inward in the ſpirit not in the letter*; and Gods whole drift and deſign in that Oeconomy was to make *men holy as he is holy*; *a royal prieſthood, and a holy nation*, *Exod.* 19. 6.

See Eccluſ 35 1,2,3.

Rom. 2. 28.

Lev 11. 44 19. 2.

The Sacrifices of the Law were not only figures of that great Sacrifice that was to be offered (once for all) to put away ſin, but the ſlaying of beaſts did alſo import the killing of our luſts, the mortifying of our earthly members, & the offering up of our ſelves *a holy and lively ſacrifice*: Sacrifices of *righteouſneſs* were the true ſacrifices which God required, *Deut.* 33. 19. theſe ſhould have been done, and the other not left undone; for both were under precept, the omiſſion and neglect of the one, made the other unacceptable, yea, made them to ſtink before God.

Rom. 12. 1.

Iſa. 1. 13, 14. Jer. 6. 20.

And the true ſervants of God were not

ignorant

ignorant hereof: and the Doctors of the Law were not wanting to teach it in the Schools: *Sacrificia laudis & charitatis erant ſacrificia primæ intentionis*, ſaith one of the beſt Scholars of the Jewiſh Nation, to wit, *R. Moſes Ben Maymon*: of whom *Cunæus* gives this teſtimony, *Maimonides primus ſoluſque in illa gente (fato quodam naſcendi) rectè intellexit, quid hoc eſſet, non ineptire. De Rep: Hebr:*

Indeed the greateſt part of the Jewiſh Nation (through corruption of manners, not any defect in the Law) did reſt in outward performances; and ſome that ſate in *Moſes* his chair, did gratifie the peoples humors with falſe gloſſes upon the Law; and perſwaded themſelves firſt, and the people next, that they were righteous enough, if they kept the *Letter* of the Law, and had a *varniſh* of ſanctity enough to blind the eyes of men.

But Chriſt told his Diſciples: that *except their righteouſneſs exceeded that meaſure of Phariſaical ſanctity*, they ſhould come ſhort of heaven; and notwithſtanding their frequent *purifications* and waſhings, yet except they were *pure in heart, they ſhould never ſee God*; and therefore in the firſt Sermon that ever he made, he laid open the true and genuine ſenſe and mean- Mat. 5. 20. Mat 5. 8.

ing of the Law, to his preſent auditory, and did wind up the ſtrings of each precept to its right key, and tun'd the * *Decachord* of the Commandments as it had been tun'd at firſt: which in proceſs of time, had been diſordered, ſome ſtrings being ſtretched too high, and ſome being let fall too low.

* So St. *Auguſtin* calls the Decalogue in his book *de Decachordis.*

——*Medium tenuêre Beati.*

Cap. 11. The learned Author of the *Fundamentals* ſpeaks right herein: That Chriſt did bind ſome parts of the yoke cloſer than they were before *thought* to be bound upon them; Extending the precepts farther than they were *thought* to extend; and in raiſing them to more *elevated* degrees of perfection, ſinking them deeper than the outward actions even to the purity of the heart.

Some men perſwaded themſelves, or were perſwaded by others, that if they had an outſide ſanctity, they were well enough: which conceit our Saviour Chriſt doth every where reprehend, and beat down, and pronounceth a wo to the Scribes and Phariſees, Hypocrites: who made *clean the outſide of the platter*, and left the inſide foul and naſty; that ſeem'd lambs without

without, but within were ravening wolves.

Introrſum turpes, ſpeciſi pelle decorâ. *Perſ: Sat: 2*

APHOR. 3.

How the Law is poſſible to be performed.

NOah, *Gen.* 6. 9 Job, *Job* 1 1. Lot, 2 *Pet.* 2. 8. are termed *righteous* perſons by the Spirit of God, that is, ſuch as had kept Gods Laws, and fullfilled his Commandments.

But this is to be underſtood *cum grano ſalis*, in a ſenſe of favour and equity, not preciſely and *categorically*; but either in compariſon of others of their generation, or in a *benign* and courteous interpretation, they were eſteemed *righteous* before God.

It is ſaid of *David*, *that he kept Gods Commandments, and followed him with all his heart, to do that (onely) which was righteous in Gods ſight:* and of good *Joſiah*, *that there was no King before him like unto* 1 Kin. 14. 8.

him, that turned unto the Lord with all his heart, and all his ſoul, and all his mind, 2 *Kin.* 23. 25. ſo of *Aſa* 2 *Chro.* 15. 15.

Theſe are high expreſſions and Elogies, And yet we know that theſe men did beſtow (ſometimes) a piece of their heart (that is of their affection) upon the world and ſome carnal deſignes.

The *magnet* is not ſo conſtant to the North, or Pole-ſtar, but it hath its *variations* and digreſſions from it; And ſo the beſt of Gods ſervants do not ſo wholly fix their eyes upon their Maſter and Maker, but they give an *oeillad* (ſometimes) an amorous glance upon other objects.

Nevertheleſs, becauſe God hath the beſt ſhare of their love, and becauſe they ſoon recall their hearts, and do not ſuffer their affections to wander far, nor to dwell long upon *excentrical* objects, and deſire to love God ſincerely and with an upright heart, *non corde & corde*, God accepts of their love: and ſo they are ſaid to love their Maker with all their hearts.

2 Chro. 12. 33.

Pſa. 86. 4.

And moreover, God is ἐπιεικὴς, of a *benign* and gentle nature, not ἀκριβοδίκαιος ἐπὶ τὸ χεῖρον, as *Ariſtotle* interprets the word, not rigid or ſevere to mark what is done amiſs, or one that ſtands upon his

ἐπιεικεία ἔστι ἐπανόρθωμα τοῦ νομίμου, *benignior legis interpretatio, Ariſtot.* 5. *Eth:* c. 10.

points

points, and power, and ſtrict terms of Law with his ſubjects, ἀλλ' ἐλαττωτικος, one apt to *extenuate* faults, and give them a favourable gloſs or conſtruction, and being rather unwilling to find faults where they are, than to make ſome, where there are none.

Gods Law is *high* and excellent, pure and *exact* in it ſelf, worthy of that infinite wiſdom and purity that did frame and enact it: But in exacting the duties of it, and in examining our obedience, *Mercy* and *Benignity* ſit in Commiſſion with his *Juſtice*; ſo that he never ſtands upon the rigor of his Laws, and nice *puntilios* of obedience, with humble and penitent ſinners (which he might do, and do no man wrong) but remembers whereof we are made, that we are men, not Angels, and that the beſt of men are but men at the beſt.

Wherefore, that the Law is abſolutely poſſible or impoſſible are *both* falſe Enunciations, if taken without Limitation or diſtinction; but with ſome reſtriction, *both* are true, and the Queſtion may be ſtated either way, with equal truth, though not with equal conveniency, or prudence.

For (with ſubmiſſion to better judgements) I conceive, that it were more *prudent*

dent to hold forth a possibility of fullfilling the Law, than the contrary: for this later, damps all our indeavours, weakens our hands, dulls our edge, and makes all our hopes faint and languid: whereas a perswasion that Gods Law is *feasible*, though not *facil*, that it may be performed to such a degree and measure, that may find acceptance with him who sets us on work, makes us stretch and strein our faculties, and keeps us in heart, while we run the *race* that is set before us.

Ausonz ad Theodos: Imperat:

Non habeo vires, Christus sed jussit, habebo:
Cur me posse negem posse quod ille putet?
Invalidas vires ipse excitat, & juvat idem
Qui jubet, obsequium sufficit esse meum.

Concilium Arausicanum.

In the *Arausican* Council it was made a Canon: *Quod omnes baptizati, Christo auxiliante & cooperante possent & deberent quae ad salutem pertinent (si fideliter laborare voluerint) adimplere.*

Dicat Pelagius per gratiam nos posse implere legem dei; & pax est. August: contra Pelag:

THE LORDS PRAYER.

APHOR. I.

Of ignorance in the duty of Prayer.

SUch ignorance and darkneſs doth poſſeſs our minds, that we often fail in our beſt duties, and thoſe that do moſt concern us; our very prayers are (ſometimes) extravagant and offenſive, as propounding things either unlawfull for the *matter*, or unfit for the *condition* of them that make them. ——*Pænam pro munere paſcunt*, like Phaëton. *Ovid: Metamo: l. 2.*

Of both which, ſince God is better able to judge than we our ſelves, let no man murmure or repine, when his prayers do finde a repulſe, but let him rather ſuſpect that there is ſomthing amiſs on his part; and make this inference, that God hath turn'd a deaf ear to his de- *Multos non audit deus ad Voluntatem, ut exaudiat ad ſalutem. Iſid: de ſummo bono.*

fires

fires for his good, and denyed them in courteſie. *For this is the confidence* (ſaith
Joh. 5. 14. St. *John*) *that we have in God, that if we ask any thing according to his will, he heareth us*: our prayers muſt be (then) according to Gods will, not according to our own, e're they find admiſſion or ſucceſs.

It was then a good advice of a Heathen in this particular.

Juv. Sat. 10 —*Si conſilium vis,*
Permittes ipſis expendere numinibus quid
Conveniat nobis, rebuſque ſit utile noſtris:
Nam pro jucundis aptiſſima quæque dabunt Dî,
Charior eſt ipſis Homo, quàm ſibi:——

Conſonant to which, *Plato* cites a prayer of a Greek Poet, which he commends for the temper and prudence of it, and * *Calvin* commends him for commending it: and it was thus:

Ζεῦ βασιλεῦ, τὰ μὲν ἐσθλὰ καὶ εὐχομένοις καὶ ἀνεύκτοις:
Ἄμμι δίδυ: τὰ δὲ δεινὰ, καὶ εὐχομένοις ἀπάλεξον.

Mr. *Calvin* gives this meaning of it. "O "*Jupiter*, give us thoſe things that are beſt "and fitteſt for us, whether we beg them "(particularly) or no: but ſuch things

"as

"as are hurtfull, keep them from us,
"though we earneſtly deſire them.

* *Homo quidem Ethnicus ſapit in hoc, quòd judicat quàm periculoſum ſit a domino petere, quod Cupiditas noſtra dictaverit. Calvin. l 3. Inſt: c. 20.*

Nihil autem magis ignorari, quàm quid ſingulis expediat, aut quid petendum ſit, ne Gentiles ignorarûnt; inter hos, qui ſcripſit.——

Dan: Heinſius Exercit. in Ln. 11.

Evertêre domos totas, optantibus ipſis,
Dî faciles, &c.

The Diſciples requeſt to their Maſter that he would teach them to pray, (*Luk.* 11. 1.) did imply their ignorance and unskilfullneſs in this duty: and to prevent miſtakes, and to ſuccour mens ignorance in this performance, it was, that Chriſt fram'd this prayer, as *Calvin* rightly teacheth.

L. 3. inſt. c. 20.

Cùm videret quàm anguſta eſſet noſtra paupertas, quid æquum poſtulare, quid è re noſtra eſſet, huic noſtræ ignorantiæ occurrit, & quod captui noſtro deerat, de ſuo ipſe ſupplevit ac ſuffecit.

APHOR. 2.

That the Lords Prayer is a Prayer,

In his preamble to the Exposition of the Lords Prayer.

THis is acknowledged by Mr. *Perkins* (a man of some esteem once in this Kingdom) and the contrary perswasion *condemned for error and ignorance by him.*

So Mr. *Henry Greenwood* a godly man, in his Exposition of the Lords Prayer.

The Assembly of Divines in the Directory for public worship do term it, *a full and comprehensive prayer*, and not onely a *pattern.*

L. 3. inst. c. 20. Mr. *Calvin* doth stile it *orationem omnibus numeris absolutam*, *a perfect* prayer in all points.

In 6. c. Matthai. *Beza*, *omnium Christianarum precum summam ac formulam*, a short sum and model of all Christian prayers.

Since then it is a prayer, let no man doubt or fear to use it as a prayer, and do Luk. 11. 2. as Christ bade him, *when thou prayest, say, Our Father.*

The primitive Christians did interpret this as a Command: so that it was the ordinary and usual prayer of the Church in *Tertullians* time; and I do believe that those

those that do forbear it now do construe it so, and that is a chief reason why they forbear it.

Tertullian in his Exposition of the Lords Prayer (which was made above 1400 year since) hath these words, *præmissâ hac ordinariâ & legitimâ oratione, tanquam fundamento, jus est accidentium desideriorum, & superstruendi extrinsecùs petitiones.*

Of which words, this is the sum:

1. That the Lords Prayer was the most usual and ordinary prayer in his time.

2. That it was esteemed the *legitimate*, that is, the authentic and most current prayer of the Church.

3. That this prayer was premised or used at the beginning (*as the foundation*) of all private and public oraisons: Their service consisted of sundry other prayers, but this was *caput cænæ*, the chief mess.

In St. *Austine's* time, it was used *Coronidis vice*, for a close or up-shot of all their devotions, and for a *Crowning* prayer, *reserving their best wine untill the last.* *Enchirid: ad Laurent: c. 71.*

Mr. *Cartwright* who condemns the frequent repetition of it, in the Service book, doth allow that the Church should conclude the Liturgy with it, and that Ministers should end their Sermons therewith; as in the English Church at *Geneva* it Hooker. l. 5 *Eccl: polit:*

is

is used with the prayer after Sermon.

The continuater of *Sulpit: Severus* tells us, that in the Spanish Church, the manner was (for some time) to use *Orationem dominicam tantum in die dominico*, the Lords Prayer onely on the Lords day. But the fourth Council of *Toledo*, which was in the year 632. did condemn the practice, and commanded that it should be used *daily* in the publick *Services* of the Church.

APHOR. 3.

It is the Rule of all other Prayers.

THis Prayer is both *forma precationis & norma precandi*, both a form of prayer and a rule of prayer, or the *Law* of prayer, as I may term it, in that sense that *Tertullian* calls the Apostle's Creed *legem fidei*, the law of faith.

Lib: de Velland: virg:

Primum in unumquoque genere est mensura reliquorum. Arist. 4. Phy.

We may call it the *standard* of prayer; as we may also term the Creed the standard of faith; and the Commandments, the standard of duty and obedience.

Now public *standards* or measures that were

were (anciently) kept in Temples (as the ſacred ſhekle in the Sanctuary) or under the Magiſtrates cuſtody, had this uſe; to be both *meaſures* themſelves, and alſo *patterns* to make meaſures by. Exo. 30. 13

As that rare piece or picture made by *Polygnotus* (which for the excellency and artifice of it, was termed the *Canon*, *i.* the Rule) was not onely a compleat picture of it ſelf, but alſo an *arch-type* or *Idea*, *unde artifices artis ſuæ lineamenta peterent*, as *Pliny* ſpeaks of it, a *Sampler* whence Artiſts of that faculty, ſhould learn the true lines, *touches* and *ſtrokes* of a picture. *Nat: Hiſt. l.* 8. *c.* 34.

Whatſoever the *mode* or form, and language of our prayers may be (ſaith * St. *Auguſtin*) we muſt fetch the matter and ſubſtance of them, from the *royal mine* of this prayer, if we pray regularly; which is as copious in matter, as it is parcimonious in words, and in *Tertullians* judgement *Breviarium totius Evangelii*. *De Orat:*

If any petition or requeſt be made that doth not ſquare with this prayer or is not reducible to it, it is a ſpark of *ſtrange fire* that profanes the ſacrifice: it is not *ſecundum Uſum Sionis*. Lev. 10. 1.

* *Quamlibet alia verba dicimus, nil aliud dicimus, quàm quod in iſta oratione poſitum eſt, ſi rectè & congruenter oremus.* *Aug: Ep.* 21.

Aphor. 4.

It ſurpaſſeth all other prayers.

THe Lords Prayer is the *Lady* of all prayers: *Tertullian* is of opinion that this prayer hath ſome kind of privilege in heaven above other prayers, *Hæc oratio, ſuo animata privilegio aſcendit in cœlum, &c.* and St. *Cyprian* (who trod in his *Maſter's* ſteps, for ſo he uſed to call *Tertullian*) ſpeaks much like his Maſter in this point: *God the Father* (ſaith he) *doth acknowledge his ſons words, and gives a readier ear and a more favourable audience* (if faith and devotion doth accompany it) *when requeſts are preſented to him in his ſons language.*

L. de Oratione.

De Orat: Da Magiſtrum.

Hooker doth hit upon the ſame ſtring: *Though men* (ſaith he) *ſhould ſpeak with the tongues of Angels, yet words ſo pleaſing to the ears of God as thoſe which the Son of God himſelf hath compos'd, are not poſſible for men to frame.*

Eccleſ: pol. l. 5. § 35.

We need not doubt (ſaith another) *of a gracious hearing, ſince the Prince that muſt hear, was the Orator that did pen our prayer, and put words into our mouths.* This is *ſtylus Curiæ,*

Sir *R. Baker's* Meditation on the Lords Prayer.

Curiæ, It is a petition made in the *ſtyle* and *form* of the Court, even the *Court of Requeſts* in heaven, and therefore is the more paſſable and current there.

This cheriſheth much conſidence and conſolation in us (ſaith *Calvin*) that our requeſts contain nothing that is abſurd or offenſive to God, *qui (pene) ex ejus ore rogamus*, ſince we ask nothing, but what he himſelf did dictate unto us, and put into our mouths. *L. 3. inſt. c. 20. §. 34.*

The prayer which *John* the Baptiſt prickt out for his Diſciples (intimated *Luk.* 11. 1.) is not now extant upon record. It is probable that it ſoon grew *obſolete* and out of uſe, when *this* came up: As *John* himſelf gave place to Chriſt: ſo did his prayer to Chriſt's prayer, as the leſſer lights uſe to vaniſh or grow dim, at the preſence of nobler *Luminaries*.

Nox victa vagos contrahit ignes, luce renatâ cogit nitidum Phoſphorus agmen. Sen: Here: furens.

Sed quorſum perditio hæc? What needs this waſte of words upon ſuch a ſubject? truly the aim is this, that ſince others have *decried* this prayer ſo much, not onely *diſuſing*, but *abuſing* it (with ſome derogatory expreſſions) it is a duty we ow to it and the Author of it, to *cry* it up again to

its just *value* and no farther. And therefore I shall (*Super-pondii loco*) add to the former *Elogies*, this of *Dan: Tilenus*, a learned Protestant of *Germany*.

Nulla præstantior formula reperiri potest aut excogitari, quam quæ à summo illo precandi magistro, exauditionis mediatore Christo nobis est tradita: nam sive sapientiam species, ipsamet sapientia dictavit; sive perfectionem, omnia genera rerum expetendarum complectitur; sive ordinem, divina sanè est methodus & artificium.

Syntag: Theol: Tit: 51.

APHOR. 5.

Set forms of prayer needfull for some, and lawfull for all.

THe truth of this *Aphorism* was little questioned in former ages: *the Lords Prayer, and other Leiturgies may be read with feeling and understanding*, saith Mr. *Ainsworth*, an eminent man in his generation.

Def. of the L. pr:

A form of prayer being read, doth not cease to be a prayer, if the Spirit of prayer and supplication be not wanting in the reader or

Expos: of the L. pr:

hearer

hearer, ſaith Mr. *Perkins*, *who taught* England *to preach* (as one ſaith of him,) and who alwaies did uſe one form of prayer before his Sermons.

Concerning the lawfullneſs of forms and book-prayers, I make no doubt to *concur with Biſhop Hall*, in his *Soliloquies*, ſaith Mr. *Baxter*, a late writer of good note. Saints Reſt p. 3.

Some reject forms preſcribed, onely becauſe they are preſcribed, they affect freedom and liberty ſo much, that they would account their girdles and garters to be bonds and ſhackles, if they were commanded to wear them.

Davids Pſalms make no muſic in their ears; their own *Ditties* are more harmonious becauſe they are their own, though they father them upon a better *Author*. 1. the Spirit

The *Saints* of old times did not think ſuch preſcribed leſſons to be reſtraints upon the Spirit, or a *quenching* of it. For that *Royal Compoſer David* did give in writing the 105. Pſalm to *Aſaph*, and his brethren to praiſe the Lord withall: And they did not quarrel at it, for long after this King *Hezekiah* commanded the Levites, *to ſing praiſe unto the Lord, in the words of David and Aſaph the Seer*. 1 Chro. 16. 7. 2 Chro. 29. 30.

The 136. Pſalm, which begins, *O give thanks unto the Lord, for he is gracious, &c.*

was wont to be ſung upon ſeveral occaſions, as at going forth to war, by *Jehoſaphat*, 2 *Chro.* 20 22. and at the laying the foundation of the new Temple by *Zerubbabel*, *Ezra* 3. 11.

And the learned *Junius* in his notes on that Pſalm ſaith, that this *Ode Epainetic*, or ſong of praiſe, was ſung daily in the congregations as the *moral* part of the publie ſervice.

Thorndike of Rel: Aſſemb. c 7. *Synagoga Judaica. cap.* 1.

And it is vouched by good warrant, that the Jews had *ſet forms* of praiſes and prayers in all ages; and *Buxtorf* ſaith, that the thirteen articles of the *Jewiſh Creed*, was collected by *R. Moſes Ben Maimon*, out of the antient Jewiſh Liturgies.

Eccl. 5. 1, 2

A wiſe Prince gives thee counſel not *to be raſh with thy mouth or haſty to utter any thing before God:* But to be well adviſed what thou ſpeakeſt, to take heed of too much familiarity with thy Maker, and to remember thy diſtance, that he is in heaven and thou on earth; he is a glorious God, and thou art but duſt and aſhes.

It was a raſh vow of *Jephte*; *the firſt thing that comes to meet me, ſhall be the Lords*, *Judg.* 11. 31. ſo if thou ſayeſt, the firſt words that come upon my tongue ſhall be the Lords, they may prove raſh, and fooliſh, and offenſive, even *the Sacrifice of a fool.*

Before

Before thou prayeſt, prepare thy ſelf, and be not as one that tempteth the Lord; it is an Apocryphal Text, but Canonical counſel. Ecclus 18. 23.

Hodiè majorem licentiam illicitis ſuis cupiditatibus homines in precibus indulgent, quam ſi pares cum paribus joco è fabularentur. Calvin. l. 3. Inſt. cap. 20 § 5.

APHOR. 6.

Prayer in a language not underſtood, unlawfull.

I *Will pray with the Spirit, and pray with the underſtanding alſo*, ſaith St. *Paul*, I *will ſing with the Spirit, and ſing with the underſtanding alſo; elſe how ſhall he that occupieth the room of the unlearned ſay Amen to thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt: For thou verily giveſt thanks well, but the other is not edified.*

From which words, it may be irrefragably concluded, that the congregation muſt underſtand the prayers that are put up in the aſſembly, elſe they cannot ſay,

Amen, and they cannot be edified thereby.

And this may be alſo cleerly inferred thence, that he that is the mouth of the Congregation, or elſe prays in privat, muſt underſtand himſelf what he prays, elſe it is but the carcaſs of a prayer without ſoul or life in it, *oratio ſine ratione*; for the heart cannot be affected, with what it doth not underſtand: and praying is a work rather of the heart than of the tongue, no lip-labour. Cardinal *Cajetan* upon this Text, doth ingenuouſly confeſs, that it would be more for the *edification* of the Church, if public prayers were performed in a language that is common both to Prieſt and People.

Pope *John*, the 8th. of that name, could not *elude* or reſiſt the force of this Text, or the *reaſonableneſs* of the practice of the *Moravians*, who did celebrate divine ſervice in the *Sclavonian* tongue, which was the vulgar or mother-tongue of that Nation. For in an Epiſtle written by the ſaid Pope in the year 808. to *Stentor* Prince of *Moravia*, touching this point, he doth cite this parcel of *Pauls* Epiſtle, and ſaith, that he that made the *Hebrew* and the *Latine* tongues, did make other tongues alſo, for the glorifying of his name withall.

Hiſt: of the Council of *Trent lib.* 6

When

When this buſineſs of having the public ſervice in the vulgar-tongues, was hotly controverted in the Church, there was a voice in the air heard to ſay: *Let every ſpirit praiſe the Lord, and every tongue confeſs his name*; *as Zwinger reports*, cited by Dr. *James. Manud*: art 6.

Si populus intelligat orationem ſacerdotis, melius reducitur in deum, & devotius reſpondet Amen. Lyra in 1 Cor. 14. 14.

APHOR. 7.

It is not warrantable to lay aſide the Lords Prayer.

IF it be a prayer, and there is a *command* extant for the uſing of it, there cannot be any juſt pretenſions for diſcarding it out of our Liturgies.

In the *Poſie* of godly prayers, this was ever held the moſt *fragrant* flower, it is *ſal omnium divinorum officiorum*, the ſalt of the ſpiritual ſacrifice; for as every ſacrifice under the Law was ſeaſoned with ſalt: ſo all devotion (wch is a *Goſpel-Sacrifice*) ſhould be ſeaſoned with this prayer, ἵνα μὴ μω- Lev. 2. 13.

gerimus, left it prove *insipid* or unsavoury.

Let none suppose that it was intended onely for Christians of the lower form: for St. *Austin* assures us, that it was made, not onely for the *Lambs*, but even for the *Rams* of the flock; *arietibus gregis*, i. *Apostolis suis dominus dedit*; and elsewhere he adds it to be a form necessary for every particular believer.

Ep: 89.

De meritis & remiss: l: 2. c. 24.

Justin Martyr saith, that the Apostles themselves did use this prayer at the celebrating of the Eucharist, which was very frequently in those daies: and we may presume that he delivered but his knowledge herein; for he living so neer the Apostles, might very well understand their practice in this, or any other affair.

Apol: 2.

If it hath been soo often used heretofore, (as some urge) sure I am, it is (now) used too seldom, which is the worser fault of the two: as of two extremes, one may be far worser than the other. And it may be well supposed that they have too mean a conceit of this prayer, and too high an esteem of their compositions, that will not vouchsafe it a room among them.

One of the reasons given for abolishing the *Common-prayer-Book* was, because it gave offence to divers godly Christians: sure I am, that the omitting of this prayer,

Preface to the Direct:

or caſheering of it (for company) with our other prayers of the Church, gives greatet offence to perſons *really* godly; who are as much grieved in ſpirit at this affront as at any other put upon the Chriſtian Religion in theſe frantick *Corybantiaſms* that have (of late years) poſſeſſed this Nation.

The omitting of this *Prayer*, and *Creed*, and *Commandments*, in the public Aſſemblies, have made ſome men believe that they were but ſome *Groteſques*, and ſuperfluities in our Religion; ſome *parentheſes* (as it were) or things indifferent, that might be uſed or omitted at pleaſure: ſo that the people have often (ſince) muſed what Religion hath been taught them theſe 1600 in this land, when the very corner-ſtones of it are now taken away, and the foundations are digged up.

Where *zeal* (not guided with diſcretion) is in the *Commiſſion of Reformation*, it knows not where to ſtop or ſtay, but is alwaies pulling down, but knows not how to build up or erect any thing, like an *Apollyon* being onely skilfull to deſtroy, to unravel, and root up all, —*Et convellere tota Fundamenta quibus nixatur vita, ſaluſque. Lucret: l. 4.*

OF THE SACRAMENTS.

APHOR. I.

Sacraments, why ordain'd?

HE that made man and knew best how to instruct and teach him in the great interest of his salvation, thought fit to inclose *apples of gold in pictures of silver*, heavenly mysteries in earthly representations and objects: because it is natural * to man to ascend to super-natural verities, by natural helps: and to scale heaven by a ladder, whose rounds are made (as it were) of gross materials; and whose bottom (like that of *Jacob*) stands upon the earth, though the top reacheth to heaven.

Pro. 25. 11. *Vel ut Pythagorei qui parvas res magnarum rerum tesseras esse voluêrunt. Plat. Qu: Romanæ.* Gen. 28. 12

Geometers do use certain *Schems*, and *Diagrams* (drawn in the sands, or on paper) to assist the weak capacities of their Scholars,

χῆμα καὶ βῆμα.

lars, to underſtand ſome Concluſions or problems of their Art: So,

God vouchſafes to inſtruct his Scholars, not onely by words, but alſo by ſigns and ſymbols, to ſpeak not onely to the ear, but alſo to the eye: the preaching of the word was not thought * ſufficient to inform mens dull capacities, and to ſtir up their other faculties to their proper duties, but Sacraments are alſo added, which are a kinde of a *viſible word*. Both have the ſame uſe, the one to teach the minde by the ſenſe of ſeeing, as the other by the ſenſe of hearing.

Ut prophetæ olim prophetabant, non ſolùm ſermone ſed etiam viſione & converſatione & actibus typicis quos faciebant. Iren: l. 4. c. 37.

And to this purpoſe the Sacrament is more effectual than the word, having a greater *energy* * and force upon the mind, becauſe the *eye is a better inſtructer than the ear* *.

Segniùs irritant animos demiſſa per aures
Quam quæ ſunt oculis ſubjecta fidelibus.
Horat: de arte Poet:

* *Providentia divina unicuique rei providet ſecundùm modum ſuum: Homini autem connaturale eſt, ut per ſenſibilia ad cognitionem intelligibilium perveniat. Aquin. 2. 2.* * *Quia infirma & languida eſt fides noſtra, ideo deus, non contentus objectum ejus auribus noſtris, per prædicationem Evangelii inculcâſſe, inſuper illud, per Sacramentum (tanquàm viſibile verbum) oculis ingerit, & auribus inſerit. Tilenus Syntag: Theol: p. 851.* * *Hoc habent Sacramenta præ verbo peculiare, quòd promiſſiones velut in hac tabula depictas, nobis ad vivum repreſentent, & ſub aſpectum graphicè & εἰκονικῶς expreſſas ſtatuant. Calv. l. 4. Inſt. c. 24.*

APHOR. 2.

Their efficacy from the Author alone.

THere is no such vertue *inherent* in the Sacramental symbols to work good upon the soul, as there is in herbs or mineral waters, to work good upon the body: the very applying of the Sacraments (as an active to a passive) or the *opus operatum* (as the Romish writers express it,) the very action or deed done doth not do the deed, as is pretended.

God doth not tye his grace to the *Means*, nor to the *Ministrators*; whose worthiness doth not contribute *to*, nor unworthiness derogate *from* the Sacraments: but the work depends wholly upon the good pleasure of the Ordainer and Institutor of them, who doth preside in this grand *Agend* of the Church, and who doth exhibit grace therein to all; but it is not *effectual* and beneficial to any but to the worthy Receiver, qualified by previous dispositions, and expedients.

We do not *depreciate* the Sacraments, or make them lower, or lesser than what (indeed) they were intended to be, by asser-

ting

ting the efficacy and vertue derived from them, to him that ordained them. We do not over-value nor under-value them: we know who have offended in these extremes.

We do not make them empty *Pageants*, and bare ſhadows or dumb ſhews: the Church of *England* declares otherwiſe, in few words.

"Sacraments are not onely *badges* of "Chriſtian profeſſion, but alſo ſure wit- "neſſes and *effectual* ſigns of grace: agree- "able to the *Belgic* confeſſion; *Sacramenta non ſunt vana, & vacua ſigna ad nos decipiendos inſtituta, &c.* *Art.* 23

For where they are adminiſtred and received, in the due form and manner, we acknowledge that they really *give* what they *promiſe*, and *are* what they *ſignifie*: on Gods part, they give an inveſtiture and poſſeſſion of the heavenly promiſes, as firmly as a Biſhop is inveſted in his Office, *per baculum & annulum*, as St. *Bernard* makes the ſimile, *Serm: de Cæna Dom.*

The unworthy Receiver (indeed) doth fruſtrate, and defeat the good that is intended by them and preſented in them, makes divorce between the ſign and thing ſignified, eats the Bakers bread, not the *Panem dominı, non panem dominium. Lambit petram ſed inde nec mel ſugit, nec oleum Cyprian:*

bread

bread that came down from heaven, *Sacramentum, non rem Sacramenti.*

If this Romish fansie of the *opus operatum* were current, I marvel why the Sacraments of the old Testament did not confer grace as well as those of the new, which they deny, making that the main difference between them: whereas the truth is, they differed onely in the outward symbols, not in the inward sense, and substance, nor yet in the effects: for their Sacraments had the same *materiam substratam*, the same *invisible* grace presented in them, though the *visible* signs were not the same; and the worthy partakers did feed on Christ as *lushiously* and savourly then, as others do now; *they did eat the same spiritual meat, and drink the same spirituall drink, which was Christ*, as St. *Paul* doth expressely teach, 1 *Cor.* 10. 3, 4.

APHOR. 3.

They are Seals as well as Signs.

THe Gospel is the *Grand Charter* of mans Salvation, and the Sacraments are (as it were) *Seals* appendant thereunto, they

they are not onely *signs* of some grace exhibited, but also *seals* to ratifie and confirm the promises contained in the *Instrument* before mentioned: As *seals* are put to civil Contracts and Indentures for a full and final ratification of them.

Non tantum signa signantia, sed etiam obsignantia.

This comparison is used by most Writers of the Reformation, but it is so foolish in *Bellarmine*'s conceit, that nothing can be more; and which ought with all diligence (saith he) to be beaten down.

Comparatio tam inepta ut nihil ineptius. l. 1. de Sacram. c. 14.

Sacramenta dici sigilla vel signacula, nusquam legimus nisi in Evangelio secundum Lutherum, is the Cardinals witty *sarcasm* in the forecited Treatise: that the Sacraments are called *seals* (saith he) we read no where, but in the new Gospel, according to St. *Luther*.

But he might have read it in an *old* Epistle according to St. *Paul*, who calls Circumcision τὴν σφραγῖδα the *seal of the righteousness which is by faith*, that is, a *seal* whereby it was ratified and made sure unto *Abraham*, that he was justified or made righteous before God, through *faith* in Christ. Rom. 4. 11 Rom. 4. 3.

Nay, the *Cardinal* himself to prove the *Septenary* number of the Sacraments doth fetch an argument from the book with seven *seals*, *Rev.* 5. 1. which was the new

Covenant

Covenant with seven Sacraments appendant thereto, as he interprets the place: if that Text will be of force to evince the Sacraments to be seven in number, it will also evince them to be *seals* for use.

APHOR. 4.

Absolutely necessary where they may be had.

Medull: Theol: l. 1. c. 20.

THE *Divine Precept hath layed the highest obligation (that may be) upon us of using the Sacraments, and that with reverence and religion,* saith Dr. *Ames.*

If the Sacraments be wanting unto us through our own default, it *involves us in guilt* (saith *Augustin*) *neither can that man pretend to a sincere conversion or love to God, that contemns any Sacrament of his institution* *.

L. 4. contrà Donat. c. 25

Faith will not avail any man, who receives not the Lords Lords Sacraments when he may, saith St. *Bernard.*

If this be a duty commanded, why may we not slight any other (and all other) duties as well as this?

What

What reaſonable hopes hath any man that God will ſave him by ſome other means (or without means) when he hath declared, that by *theſe* means (in conjunction with ſome others) he intends to ſave?

Ames calls Baptiſm one of the ordinary means of Salvation; *& ex iſtâ hypotheſi,* upon that account, he affirms it to be *abſolutely* neceſſary to Salvation, where it is to be had *. *Bellarm: Enervat: l. 2.*

Except a man be born of water and the Spirit (ſaith Chriſt) he cannot enter into the Kingdom of heaven. From hence the antient Fathers did infer the neceſſity of Baptiſm: But ſome later Writers have *rarified this water into ſpirit*; and interpret the words *tropically*: except a man be born of water, that is, of the Spirit: for *water* is here but an emblem of the Spirit (ſay they, as fire is elſewhere, *Mat.* 3 11. Joh 3.5.

But to theſe, I ſhall oppoſe the ſenſe, and cenſure of the learned *Hooker*, you ſhall have his own expreſſions, for they cannot be mended. *Eccl. pol: l. 5 §. 79.*

"I hold it an infallible rule in the Ex-
"poſition of Scripture, that where a li-
"teral conſtruction will ſtand, the farther-
"ſt from the Letter, is commonly the worſt:
"there is nothing more dangerous than

"this licentious and deluding art which
"changeth the meaning of words, as *Alchi-*
"*my* doth or would do Metals, maketh any
"thing what it lifteth, and in the end,
"bringeth all truth to nothing.

"The general conſent of antiquity, con-
"curres in the literal interpretation, and
"muſt the received conſtruction be (now)
"diſguiſed with a toy of novelty? We
"may by ſuch Expoſitions, attain in the
"end (perhaps) to be thought witty, but
"with ill advice; ſo he.

Dan. Heins. exercit: in Mar. 13. 30 *Non poſſum quin ſimpliciſſimam Theologiam, hoc eſt, quæ minimè recedit à litera, cæteris ut commodiorem, præferam.*

* *Sacramentorum vis inenarrabiliter valet plurimùm, & ideo contempta ſacrilegos facit: inipiè quippe contemnitur, ſine quo non poteſt perfici pietas. Aug: l. 19. contra Fauſtum Manich. c. 11.*
* *Baptiſmus eſt neceſſarius non tantùm ut res præcepta, ſed etiam ut medium ſalutis ordinarium; ita tamen ut non deſperandum eſt de ſalute non-baptiſatorum. Ameſius Bellarm: enervat. l. 2.*

APHOR. 5.

APHOR. 5.

Infant-Baptiſm more antient than the Apoſtles.

TO ſecure the intereſt of children in this Sacrament, who (*ex prærogativâ ſeminis*, as *Tert:* ſpeakes) are entitled thereto, enough hath been ſpoken (of late years) by our Engliſh Writers, to the conviction of all gain-ſayers; more particularly by the excellent Dr. *Hammond*, in his *Quæres*. *Lib. de Baptiſmo.*

When we find the practice of baptizing Infants in the Chriſtian Church to be ſo *antient*, as the very next age to the Apoſtles: and ſo *univerſal*, that it was received through all parts of the world, where Chriſt had a Church, I cannot ſee, how it could have any other original than from the Apoſtles who founded the Churches through the World.

St. *Auguſtine* ſpeaking of this uſage or cuſtom, ſaith, That the Church of God ever had it, ever held it, and received it *Serm: 10. de v. Ap.*

Hanc praxin Eccleſia Catholica ubique diffuſa tenet.
Hom: de Adamo & Eva.

from the Religion of former ages: and *Calvin* ſaith, That the antienteſt Writers that we have of our Religion, do (without any ſcruple) refer the original of this practice to the Apoſtles.

L 4. *Inſt.* c 16. *Nullus Scriptor tam vetuſtus qui non ejus originem, ad Apoſtolorum tempora pro certo, referat.*

But this practice did not begin *with*, or *by* the Apoſtles neither: for they did but continue what was before in uſe in the Jewiſh Church, who admitted Proſelytes into their Religion by this Rite or Ceremony of Baptizing, beſides that of Circumciſion; as hath been obſerved unto us by men well verſt in *Rabbinical* Writings, and the *Rituals* of all ages, as *Ainſworth* on *Gen.* 17. 12. *Heinſ.* his *Exerc:* on *Act.* 18. 3. *Lud: de Dieu* his *Append:* on *Matth.* 23. 15. and more fully and copiouſly Doctor *Hammond* in his fourth *Quære.*

But indeed, the Jewiſh and the Chriſtian Baptiſms had different purpoſes and deſignations: by the one, the Proſelytes were baptiſed into *Moſes*, that is, the *Moſaic* Law and Oeconomie: by the other, into *Chriſt*, that is, into his Faith, Rule and Diſcipline.

And it is farther obſerved by the fore-

mentioned

mentioned Writers, that of the Jewiſh proſelytes, not onely men of years were baptized, but their young Children were alſo baptized with them, and received into the boſome of that Church, to be inſtructed in their *Law*, when they ſhould come to years.

Which uſage was taken up by *John* the Baptiſt, and afterwards by Chriſt and his Apoſtles, and continued in the reformed Common wealth, though to another purpoſe and deſign, as we touched before; and this Ceremony was thought ſufficient to be retained for that end, when Circumciſion was aboliſhed.

If the iſſue of the Queſtion touching *Infants-baptiſm* lay upon this: Whether the Apoſtles of Chriſt did baptize Infants? The Scripture (by its own light) doth not clear the doubt, it tells us they baptized whole houſholds, which teſtimonies do (of themſelves) make it but probable, that they baptized the children of thoſe houſholds: but if *Catholic* tradition, and the voice of the Church be allowed ſo much *civility* and credit with us, as to be believed for a matter of *fact* and ſtory; then the buſineſs would ſoon be put beyond all pretenſions of ſcruple, and made as ſecure and firm to our ſenſe, as

any Article of our Creed: As upon the teſtimony of Travellers, and credible men, I might be induced to believe firmly and undoubtedly, that there is ſuch a City as *Conſtantinople*, though I neither ſaw it, nor doth the Scripture make any mention of it.

APHOR. 6.

Where it may not be had, deſire ſupplies the defect.

THis muſt be underſtood of the *adulti* or men in years, that have not participated of the holy myſteries, but do earneſtly deſire and long for them, but by ſome impediment and invincible neceſſity, cannot obtain them: If the fault be not on their ſide, there is no danger, but the *internal* benefit of the Sacrament, is communicated to them, without the *external* ſymbols.

The penitent Thief on the croſs went to heaven without Baptiſm, when *Simon Magus* went to hell with it: the children of *Bethlehem* that were baptized in their own blood, were qualified for heaven by that Baptiſm, without the Baptiſm of water; and Martyrdom in any other, doth entitle

entitle them to a *crown*, even a crown of glory, though unbaptized.

When the Emperour *Valentinian* died without Baptiſm, but had determined to receive it, but that he was prevented by death; St. *Ambroſe* doth ſtate his caſe thus; *Quem regeneraturus eram, amiſi, ſed ille non amiſit gratiam quam popoſcit.* I loſt him (ſaith he) whom I was about to regenerate or baptiſe: but he hath not loſt the grace ot fruit of that Ordinance which he deſired. *In Orat: funebri.*

In ſuch caſes, *Baptiſmus flaminis ſupplet baptiſmum fluminis*, the Baptiſm of the Spirit doth ſupply the want of water-baptiſm; and the Spirit himſelf doth *officiate* for the Miniſter ſometimes.

From hence we may infer, that the caſe of children dying without Baptiſm, is not forlorne and diſperate: we may not be ſuch *Rhadamanths* as to paſſe damnatory ſentences upon them, for want of that which was not in their power to compaſs: God doth not tye any to thoſe ordinary Laws and *methods* whereby he ſaves man, but ſuch as may have them, and are capable to uſe them. If the Parents be wanting to their child in this duty, the ſin (ſure) lyes at their door and not the child's; and God will require it at their

hands, as he did at the hands of *Moſes*.

In like manner the Church of *England*, hath declared her judgement, touching the want of the Euchariſt, if there be no more than the bare defect. "If any per-"ſon by extreme ſickneſs, or any other "juſt impediment, do not receive the Sa-"crament of the Lords Supper, if he truly "repent him of his ſins, and ſtedfaſtly be-"lieve that Chriſt died for him, he doth "eat, and drink the body and blood of "Chriſt profitably, to his ſouls health, "though he do not eat the Sacrament "with his mouth.

So the Rubric for the communion of the ſick.

A Prayer occaſionally conceived, upon the entring into a ruinous Church, where no Prayers or Sermons had been, in many years before. 1655.

O Eternal Holineſſe and immenſe Goodneſs! how ſad and deſolate is this place, which was (lately) frequented by a people called by thy name, to call upon thy name; to ſeek thy face, and to find thee here, in thine own appointments and holy diſpenſations: how forlorne is it now become, being made a *Court of Owls*, and a place *for Satyrs to dance in?* *Aula ululantium.* Iſa. 34. 13: Iſa. 13. 22.

I acknowledge the hand-writing upon the walls, and the characters of thy juſt diſpleaſure, who doeſt proportion puniſhments to the offences, and makeſt the one legible in the analogy, and ſuitableneſſe of the other.

Lord, if my ſins have drawn *theſe lines of confuſion and of ſtones emptineſs*; if by any remiſneſs or perfunctorineſs in holy Miniſteries, if by want of zeal for thy Iſa. 34. 11.

glory,

glory, or any other way, I have awaked thy juſtice, lo, here (in all humility,) I proſtrate my ſelf before thee, imploring mercy and pardon, and confeſſing to thy glory, that thou art juſt in all that is come upon us.

And if the ſins of the *Congregation* (that uſed to meet here,) have contributed to this judgement, and turned away thy preſence from this place, either by ſleighting the *Myſteries* that were here diſpenſed, or the *Diſpenſers* of them: we muſt ſay again, that righteous art thou, O Lord, and true are thy judgements. Thou haſt been juſt in ſhutting up the doors of thy Houſe againſt them, that did ſhut their ears and hearts againſt thee; and in taking away that food from before them, which they loathed or lightly regarded.

Yet, O Lord, be merciſull both to Prieſt and People, and turn not away thy face utterly (in diſpleaſure) from them; as we confeſſe thy juſtice, ſo we implore thy mercy, *Liſt up the light*
Dan. 9. 17. *of thy countenance upon thy Sanctuary that is deſolate, and cauſe thy face to*
Lam. 5. 21 *ſhine upon it. Turn thee unto us, O Lord, and renew our dayes as of old.* Have mercy upon a diſtreſſed Church, and a diſtract-

ed

tate: Behold thy Miniſters that are ſmit-
n into Corners, and their reſpective
Congregations that wander like ſheep
ithout a ſhepherd, *that travel to and fro,* Amos. 8. 11
ſeek the word of the Lord, and cannot
find it.

Gather them O thou Shepherd of Iſrael,
nd do thou guide and lead them forth,
nd let thy rod and ſtaff comfort them.

Pity the ruins of thy Church, build up
he *old waſts*, it is time that thou have mer-
y upon them, yea the time is come.

Let not the Watch-men that are ſet upon
he wals hold their peace day nor night, nor Iſa. 62. 6.
hoſe that make mention of the Lord keep ſi-
lence, nor give him any reſt, until he eſtabliſh
his people, and make this Church a praiſe on
the Earth, that it may no more be termed de-
ſolate or forſaken, but make it an eternal ex-
cellency, and a joy of many generations.

And ſo ſhall we learn by thy puniſh-
ments to amend our lives, and for thy Cle-
mency, to give thee praiſe and glory,
through Jeſus Chriſt our Lord, *Amen.*

PSAL.

PSAL. 123. Mr. Sands.

1. THou mover of the rolling Sphears,
I through the glasses of my tears,
To thee my eyes erect.
As servants mark their masters hands,
And maids their mistresses commands,
And liberty expect:

2. So we, depress't by enemies,
And growing troubles, fix our eyes
On God who sits on high;
Till he in mercy, shall descend
To give our miseries an end,
And turn our tears to joy.

3. O save us Lord, by all forlorne
The subjects of contempt and scorn,
Defend us from their pride,
Who live in fluency and ease,
Who with our woes their malice please,
And miseries deride.

FINIS.